The LUTHERAN

ON THEIR WAY TO SUNDAY SCHOOL

They'll learn life's biggest lessons

40, No. 26

MARCH 26, 1958

0 CENTS

Knock on the Door

THE MINISTER had begun his sermon and the congregation was following his thought attentively when there was a knock on the door. An elder sitting in his usual place at the rear corner of the small church was startled. Again came the tiny knock. Members of the congregation stirred and started to look around. The elder jumped up and opened the door.

OUTSIDE STOOD two children—a boy and his little sister. The elder beckoned them in and seated them at the rear, as the service resumed. Some people were visibly annoyed.

As the pastor pondered the incident, he realized that the youngsters' parer had left them at the church. In th haste to get away somewhere, they'd l them during the church hour instead for the Sunday school period which f lowed. Bewildered by the time, the ch dren had knocked at the door.

LATER HE TOLD the congregatio "Many children are spiritually abandon by their parents and left on the chur doorstep. The parents have no spiritu home, but the little ones stand at the do and knock, seeking, asking. Are we ju annoyed? Or will we hear and answe This is a parable for our time."

—ALFRED B. BAUER

The LUTHERAN — News Magazine of the United Lutheran Church in Americe

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THIS WEEK in *The* LUTHERAN

YOU CAN'T GIVE AWAY THE BABY - - - By James E. Carey 11
About the promises made when a Protestant marries a Roman Catholic

JUDAS - - - - - - - - - - By Edward W. Warner 14
How could one of our Lord's own disciples betray the Master?

JUDGMENT ON JESUS - - - - - - - - By G. Elson Ruff 17
Like Pilate, we are judging ourselves when we decide about Christ

PRAYER FOR THE SENATORS - - - - By Frederick E. Reissig 20
The few words that open each session are more than a routine gesture

DON'T BARGAIN WITH GOD - - - - - By J. R. Brokhoff 22

NEWS

Church in the News - - - 4
Washington - - - - - 10
Overseas: Denmark - - - - - - - - By Johs. Langhoff 31

News in the Churches:

Delaware - - Carl W. Weber 40
Florida - - - Joseph Huntley 37
Illinois - - John E. Cooperrider 44
Md.: Baltimore - - - - - - - 34
Md.: Hagerstown - Wilson P. Ard 33
New England - Herbert D. Hrdlicka 40
New Jersey - Ralph I. Shockey 34
N. Y.: New York City - L. R. Klemann 39

Home Missions: Who Are the Founders? - - - - - - - - - 32
New Members Join Board of Parish Education Staff - - - - - 36
Campus - - - - - - 38
Chapel Dedicated in Berlin - 42

FEATURES

Five Make a Family: After All - - - - By Margaret A. J. Irvin 23
Worship Notebook - - - - - - - By Edgar S. Brown, Jr. 25
Personal Problem Clinic - - - - - - - By Earl S. Rudisill 26
A Guide to Bible Study - - - - - - By Luther A. Weigle 28
Books - - - - - - - - - - - - - - - - - - 29
In Conclusion - - - - - - - - - - - - - - - - 50

Will space flight affect Christian faith? Theologians don't think so . . . Pope appreciates crowd loyalty . . . Jews want open Sunday in New York City . . . Husbands should assert authority . . . Hungarians in trouble

THE CHURCH IN THE NEWS

Space flight and faith

Churchmen were speculating this month about what effect flight into space might have on Christian faith. They didn't seem to think any harm would be done. Increased numbers of people will turn to the church, seeking a deeper concept of God, Methodist Bishop Gerald Kennedy predicted.

"Conquest of outer space," said Dr. Ralph Sockman, "will send people in search of more spiritual answers."

Theologians were shocked when scientists first claimed that the earth circles the sun instead of standing still. Roman Catholic officials in 1616 denounced the idea as a heresy. It contradicted the Bible, they said.

BISHOP HANNS LILJE
God approves space flight, he says

In 1958, with man-made vehicles being prepared to circle the moon, no theological objections were raised. Bishop Hanns Lilje told German scientists this month that exploration of the universe is in harmony with God's will. God does not allow himself to be dethroned as Master of the universe, he said. Questions about space travel were discussed by 130 scientists and theologians in a four-day conference at Loccum.

People in other worlds?

If rational beings are found outside the earth, said C. S. Lewis, British scholar (who thinks such beings may be found), we would need to know if they, like men, are in need of redemption. "The Eternal Son," he wrote in *The Christian Herald*, "may have been incarnate in other worlds than earth, and so saved other races than ours."

Lewis in his science fiction book, *Out of the Silent Planet* (1943), surmised that only the earth people were "bent"—turned away from innate obedience to their Creator.

A Massachusetts clergyman, the Rev. Howard Davis, told a churchmen's luncheon that in an atomic age Christianity cannot preach a "nine-by-ten Deity whose concerns are earthbound."

The beginning of space flight, he said, means that the western world has

"reached the death of a civilization and is facing a new one of which we do not know the pattern. Every value of this civilization which is worth transmitting to the next has come directly or indirectly from the life and teachings of Jesus."

The real danger

The danger in space flight, said churchmen, is that it may be mostly a military operation, extending the cold war into a new dimension. "Massive reconciliation" is the only answer Christians can give to the "feverish philosophy of bomb for bomb, rocket for rocket, and sputnik for sputnik," said Dr. Edwin T. Dahlberg, president of the National Council of Churches.

A dozen churchmen expressed opinions on space flight problems in the *National Council Outlook*. Men now have "a veto power over the continuation of civilization," said Dr. Robert J. McCraken, New York City pastor. The Christian's No. 1 priority, he said, must be character that can control nuclear energy.

ULC President Franklin Clark Fry said the space situation calls for a faith in God which liberates and gives courage and strength.

Churchmen seek peace in Cuba

The political situation on the moon or Mars was unknown, but plenty of trouble still prevailed on the Planet Earth. In one small corner, Cuba, Roman Catholic bishops this month were up to their elbows in efforts to quiet a revolution.

In several South American countries where dictators had turned against the Roman Church in recent years, bishops had thrown their weight on the side of the revolutionaries. Peron in Argentina (1955) and Rojas in Colombia (1957) were toppled from their places of power.

In Cuba this month a rebellion against the Batista dictatorship led by Fidel Castro had not been making much progress. The Papal nuncio, Msgr. Luis Centoz, and other Roman Catholic churchmen set up a "commission of conciliation" which attempted to restore peace by forming "a national union government."

Senor Castro said he "rejects all contact with the commission of conciliation" because it has not made clear what it means by a "union government." He said no "self-respecting Cuban would be willing to sit in a cabinet presided over by Batista."

The archbishop of Havana, Cardinal Artega, called an emergency conference of Cuban bishops to devise some new plan for restoring peace.

Pope is gratified

Pope Pius XII was seriously disturbed when an Italian court convicted a Roman Catholic bishop, Pietro Fiordelli of Prato. The bishop was found guilty of slandering an Italian couple by calling them "public concubines and sinners" when they refused a church wedding and got married in a civil ceremony.

Sentencing a bishop to pay a small fine was the most unfriendly act of the government against the church in Italy since Pope Pius XI signed a pact with Mussolini in 1929. This month to show his "bitterness, sadness, and outrage," the Pope refused to come out of his quarters to celebrate a mass which was scheduled for the anniversary of his coronation. Church doors in large cities were draped in mourning in protest against the "persecution" of a bishop.

Thousands of the faithful rallied around the Pope at his first public appearance since the court verdict, crowding the square outside St. Peter's Basilica. The

Pope told the crowd that there are times when he especially appreciates a demonstration of the "unshaken loyalty and devotion" of the people.

Ninety-nine per cent of the Italians are Roman Catholics, but many of them complain about the influence of the church in government.

Jews fight Sunday closing

Legislators in New York State were being pushed into making up their minds on whether Jewish merchants in New York City should be permitted to keep their stores open on Sundays. Twenty-five Jewish organizations this month requested the legislature to modify the existing law.

"This law," they said, "which designates Sunday as a day of rest or worship for the entire community, compels persons who regularly observe a day other than Sunday to abstain from business activity on two days during the week. Fair play dictates that a person not be subjected to hardship because of the practice of his faith."

The Asch-Rosenblatt bill which is before the legislature would permit a citizen to choose his day of rest according to his own religious practice. He could do business on Sunday if he observes Saturday as the Sabbath.

Leaders in the legislature acknowledged that the question would have to come to a vote. The New York City Council voted 14 to 7 requesting its enactment. Eleven Jewish and three Protestant members of the council voted in favor, and seven Roman Catholics against. In the state legislature a two-thirds vote is necessary to enact the law. It would affect only New York City.

The Roman Catholic Archdiocese of New York says the proposed legislation is not a "fair Sabbath law but rather a no-Sabbath law." A Jewish member of the New York City Council said he had been subjected to "heavy pressure upon me by rabbis and others of my own religious persuasion" and said rabbis have been picketing city hall.

Penalties sought in New Jersey

A lobbyist for the Lord's Day Alliance of New Jersey, the Rev. Samuel A. Jeanes, urged legislators this month to enact a bill which imposes fines of $25 to $200 and six months in jail for sale of a large variety of goods on Sunday.

Spokesmen for Methodist churches and for several city councils of churches support the bill.

Sunday business, said Mr. Jeanes, "does interfere with the church-going habits of people." The suggestion that some other day than Sunday be set aside as a day of rest, he said, "would hasten the destruction of Sunday as a day of worship for the vast majority of our citizens."

Rabbi Joshua Kohn of Trenton proposed that merchants be allowed to choose which day of the week they prefer for closing their stores.

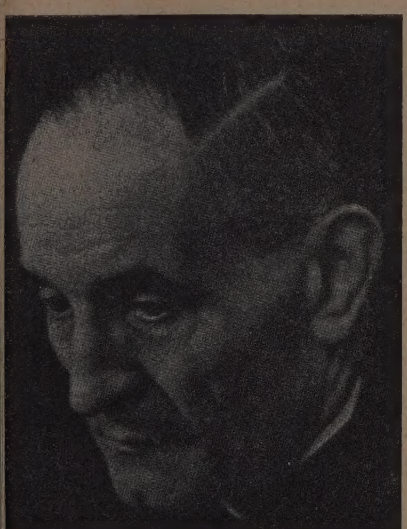
"Dad should be Dad"

The American father, said Msgr. Irvine A. DeBlanc, "after a temporary leave of absence, is reasserting his rights as head of the home." Msgr. DeBlanc, of the Roman Catholic family life bureau, said wives are in favor of their husbands asserting authority.

A wife, he said, "needs a husband of strength, decision, status—one she can respect and who is respected by other men and women. She will eventually begin to detest a husband who lacks self-confidence, a mere substitute husband, an echo instead of an answer."

The influence resulting from wives

taking jobs during World War II, as well as other social, psychological, and economic factors, have helped put the husband in a second-class position in many homes, said Msgr. DeBlanc. Now, he said, wives are sick of running things and want their husbands to take over. They have found that "their emotional needs cannot be met by weak husbands whom they dominate."



DR. MARTIN NIEMOELLER
One vote margin

Niemoeller squeaks through

Dr. Martin Niemoeller, whose stand against the Nazis cost him years of imprisonment, had lost his popularity in postwar Germany by urging neutrality toward the Reds. He is a favorite visitor in Iron Curtain countries. But in western Germany he has little influence.

This month Dr. Niemoeller was up for election for a new eight-year term as president of the Church of Hesse and Nassau. He won—91 to 90.

This month Dr. Niemoeller was off again on an Iron Curtain jaunt, visiting Lutherans in Slovakia and Bishop Albert Berezcky of the Reformed Church in Hungary, who was forced out of office during the 1956 revolution but is back again.

Charity rackets revealed

Federal legislation should back up state laws to wipe out fake appeals for charity, Sen. Jacob Javits said in Washington last month.

"Americans contribute between four and five billion dollars annually for charitable purposes," the New York senator said. "Yet in New York State alone I found as attorney general that at least $25 million a year was siphoned off into outright charity rackets. On this basis alone, rackets may take in as much as $250 million a year from the public."

Pointing out that federal tax laws encourage gifts to religious and charitable organizations, Sen. Javits said "a good way to encourage contributions is to give utmost protection against fraud and sharp practices." He introduced a bill that would authorize the Postmaster General to stamp "fraudulent" on all mail addressed to organizations or individuals convicted of charity racketeering and to have the mail stamped thus returned to the senders.

Pastors' problems studied

What worries ministers? Efforts to determine the cause of anxieties of clergymen which lead to physical ailments are under study by the Pastoral Care Department of the Winston-Salem Baptist Hospital and the Bowman Gray School of Medicine. A preliminary report was made this month by Dr. Albert Meiburg, who is in charge of the project.

Medical histories of 1,000 ministers

are being studied, Dr. Meiburg said. Among 113 hospitalized, a connection between problems of pastoral work and physical illness was found in 22 cases, he said. Chief single cause was overwork, with "multiple responsibilities and excessive demands" and "little time for recreation." Second was problems relating to evangelism, with clergymen "depressed because they could not win more people." Third cause noted was vocational uncertainty. "The generally-held concept that one enters the ministry only in obedience to a divine call operates to intensify anxiety among ministers who begin to doubt or question their fitness for the profession," the report said.

Hungarians excommunicated

Three Roman Catholic priests in Hungary have been excommunicated by their church, it was announced in Rome this month, because they collaborated with the Communist government.

One is the Rev. Richard Horvath, vice president of a Hungarian national peace committee made up of "progressive" priests. He has been a member of the Hungarian parliament. Roman Catholic clergy in Hungary have been ordered by their church to refrain from participation in politics.

The head of the Hungarian government office for church affairs, Janos Horvath, said the decree ordering priests to stay out of politics is "a blatant example of Vatican political pressure and of interference in our internal affairs."

Excommunication of the three priests, said Hungarian Msgr. Bela Varga in Washington, shows that the Roman Catholic Church has the courage, in the face of threats of persecution, to expel priests who serve the Communist government. He said it will encourage all Hungarians to stand firm in their faith.

Lutheran editor out

Dr. Andras Keken, a Hungarian delegate to the Lutheran World Federation assembly last summer, was dropped last month as editor of the church's weekly periodical in Hungary, *Evangelikus Elet*. He has been a close friend of Bishop Lajos Ordass. In 1950 he had been required to give up his work as a pastor in Budapest and was employed as a bookkeeper for six years. In 1956 he was restored to his church office.

Dr. Keken was listed as editor in the Feb. 16 issue of *Evangelikus Elet*, but a new name, that of Geza Juhasz, appeared on Feb. 23.

Catholics gain Negro members

The Commission for Catholic Missions among Colored People and Indians announced last month that it counted 575,925 Negro Roman Catholics in the U.S., a gain of 30,000 during the past year. There are 343 parochial schools for Negro children, with a total enrollment of 83,384. No figures were available on the number of Negro children attending integrated parochial schools.

Largest diocesan membership of Negroes was reported by Lafayette, La., with 75,000 Negro members. New Orleans diocese was second with 70,000 and Washington third with 53,385. Others with a large proportion of Negro members were New York, Chicago, Galveston, Philadelphia and Los Angeles.

Careless driving is a sin

Clergymen got together this month at the invitation of President Eisenhower to see what they can do about decreasing the accident toll on American highways. There were 150, meeting in Atlantic City. Careless or drunken driving is a "form of sin," said the Rev. Harold Keir of the Connecticut council of churches.

The commandment, "Thou shalt not kill," should be kept in mind by every driver, the clergymen agreed. They will ask pastors to emphasize safe driving in sermons and in church school lessons. A poster asserting that "you are morally responsible for safe driving" (*see photo*) will be displayed in public places.

Are Unitarians Christian?

People outside the Unitarian Church "have asked for years and years"—are Unitarians Christians? according to the Rev. Ralph W. Stutzman in a sermon at All Souls Unitarian Church in Washington. It is true, he said, "that we Unitarians have come out of a Christian tradition, a Christian heritage. But now I think it is time for us to face the fact that we have come out."

Mr. Stutzman told his congregation that he no longer considers himself a Christian. He said he questioned whether Jesus really gave a "grand example of how a man should live."

The question became acute among Unitarians last year, said Mr. Stutzman, when the church changed the name of its weekly magazine from *Christian Register* to *Unitarian Register*.

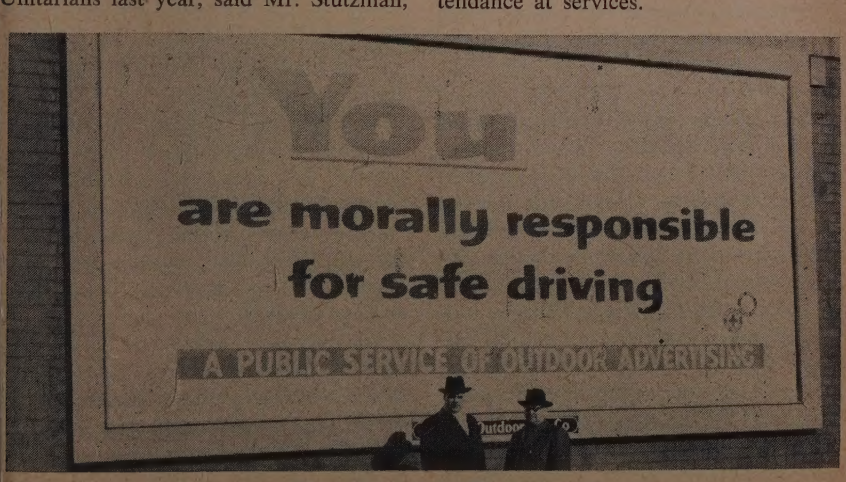
Church college salaries low

Professors at small church colleges get salaries much below the average in other schools, the U.S. Office of Education reported. A full professor in the average church college gets $6,540 a year, the report said. In state teachers colleges the salary is $7,440, and in state universities $8,940.

Associate professors in the church college get $5,440 a year; assistant professors $4,760; instructors, $4,110. These average figures are 23 per cent below those paid in state universities.

And so forth

A week-long course on press and public relations, first ever conducted by the Lutheran Church of Sweden, attracted several hundred clergymen and laymen to Stockholm last month. The project was part of a campaign to utilize mass communications media to increase attendance at services.



NEW APPEAL TO DRIVERS
Clergymen endorsed it

Washington . . . .

REMEDY FOR RECESSION

THERE IS NO longer any doubt in Washington about the depression. There are 5,173,000 U.S. workers without jobs—highest number in 16 years. Lots of people still have money in the bank, at least enough for the down payment on something they might buy. But they are not buying because they are afraid they may soon be out of work.

And instead of prices falling, which might attract timid dollars into the market, prices have gone up 3 per cent in a year. Manufacturers won't cut profits and laborers won't cut wages.

Two ways out of the depression are debated in Washington. One is for the government to do much big spending—on roads, schools, military equipment. It takes time to spend money. Rights of way have to be cleared for roads, plans have to be drawn, contracts let. The government has already given back to the War Department the money it took away last year, but effects of the new spending are spotty and trickle down to the public slowly.

THE OTHER depression cure talked about in Washington is a tax cut—reduce income taxes, corporation taxes, take off the federal tax on automobiles, railroad tickets. Lots of people would immediately have more money to spend, and prices of some heavily taxed goods would go down. Also the people who pay high income taxes might be willing to risk bigger business operations if they knew the tax collector wouldn't take such a large share of their earnings.

The tax cut would mean that the U.S. government goes deeper in debt, maybe $10 or $20 billion a year. Increased government debt means more inflation, rising prices. But to put a new floor under American prosperity, a reduction in prices, wages, profits is needed. The frantic push to get people to buy what they can't afford has to be toned down.

There are men in Washington who understand the situation clearly, and were offering their diagnoses a year ago when they saw the dark clouds on the horizon. But the medicine such people prescribe wouldn't win votes in the next election. To put their remedies into effect they would need the sort of power which government officials have in Russia—to raise or lower prices, and even refuse to pay off on government bonds, as they think best.

Americans would prefer to muddle through economic difficulties rather than surrender to dictators. They figure that the free-enterprise system in the long run creates more incentive to produce, and brings a higher standard of living.

TO MEET the serious personal problems of the jobless, the U.S. is capable of providing stepped-up unemployment compensation or relief grants. Most people don't like relief, but it's better than apple-selling on street corners.

With attention centered on American economic problems, this is likely to be a bad year in Congress for generous grants for foreign aid. Cuts in this direction will do America serious harm in the long run, because prosperity overseas stimulates American foreign trade and builds international stability.

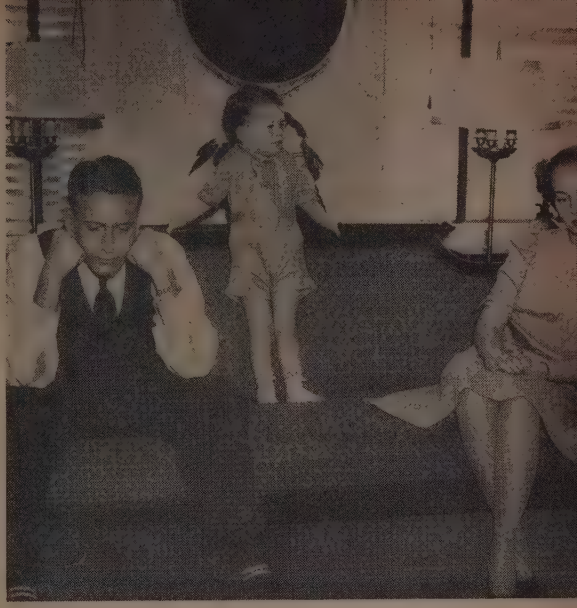
But this year Americans aren't in a mood for long-range thinking. They are interested in the problems closest at hand—how to get the business boom booming again. They are willing to take the chance of more inflation if that gets factories running.

G. E. R.

YOU CAN'T GIVE AWAY THE BABY

A promise to rear your child in a faith other than your own can't be enforced. But disputes of husband and wife on religious differences may wreck the marriage

By JAMES E. CAREY



"THAT'S A SILLY remark to make," said my friend, sitting across from me in my law office. "When Ann and I are married, I am sure we will have children. Roman Catholic girls usually do. But I won't give them away."

There was a sharpness in his tone. Of course Bill knew that I didn't mean my remark literally. So I grinned, and he grinned back, and we both chuckled. But our laughter showed a trace of embarrassment.

THE SUBJECT we were discussing wasn't funny to either of us. I was sorry that I had brought it up. But I felt I had gone so far that I couldn't turn back. So I started searching through my bookcases.

While I did, Bill continued: "I think a man should leave the wedding arrangements pretty much up to the girl. I'll sign that agreement about raising the children Catholic because she wants me to. I am a Protestant myself, as you know. But I know a lot of Catholics. I don't think Catholicism will hurt my children. Certainly it isn't like 'giving them away.' "

"Well, the courts seem to think so, Bill," I said. "Just let me make my point clear and I will never mention the subject again. I want you to know that I am sincere about this, that I am not just meddling. But the final answer is yours and Ann's to make."

On my shelves I had located the 20th volume of the "Connecticut Supplement." I opened it at page 275 and showed Bill the case of McLaughlin v. McLaughlin decided by Judge Charles S. House in Windham County of that state last May. "Here's Eunice McLaughlin, a young Methodist woman," I said. "She signed one of those agreements. But after the honeymoon, little by little, year by year, her Methodist conscience overpowered her. She just couldn't keep her promise.

"But Edward McLaughlin's Roman Catholic conscience also grew stronger with the years. Honestly, sincerely, he felt that he had to insist on this one point. The saddest part of this story is that the McLaughlins were otherwise an ideal couple. Their religious disagreement was their only disagreement. But they separated and she took the children, aged 8, 12, and 14.

"She set up a new home for herself and the children. As the judge said in his decision, she took excellent care of them. She was a good housekeeper. They were 'happy and well adjusted to their new environment.' But you can see how even that wouldn't satisfy Edward's conscience. He felt that he would not have done his duty until he sued his wife to force her to raise their children as Catholics or turn them over to someone else.

"Edward showed the agreement to the court. Judge House must have felt like Solomon. But he refused to respect it. In signing it, Eunice had not intended to abandon her children, or give them to someone else to raise. But that was the legal effect of her contract. Judge House refused to make her keep her promise. He referred to 'a long line of cases holding antenuptial agreements for the specific religious training of as yet unborn children, unenforceable.'"

WHILE BILL was reading the McLaughlin decision, I went to our library, next door, and got another volume—177 Southwestern Reporter. I showed him a case at page 685, Brewer v. Cary. This was very much like the McLaughlin case, excepting that it was the wife who was Catholic. She died, leaving small children for her widower to raise. The Catholic grandfather, who was also godfather, felt conscientiously bound to enforce the agreement. He filed suit to require that the father raise the children as Catholics or turn them over to the "godparents." But court denied his petition.

I read to Bill what the Supreme Court of Missouri had to say in the Brewer case: "As to any mere article of property, either personal or real, the law permits a man to dispose of it by gift or contract, as he chooses. Not so of his children. The father owes a duty to nurture, support, educate, and protect his child and the child has a right to call on him for the discharge of this duty. These obligations and rights are imposed and conferred by the laws of nature. Public policy, for the good of society, will not permit or allow the father to irrevocably divest himself of, or to abandon them, at his mere will or pleasure."

"BUT WHETHER they can be sued or not," said Bill, "those people should have kept their promises."

"That's easy to say," I replied, "but these parents felt that what they had promised was immoral. Suppose you had promised to rob a house, Bill, would you feel that you had to keep your promise?"

"Of course not," he answered, "but I wouldn't promise to rob a house."

"There you are," I said. "If you promise to rob your children of the benefit of your advice and counsel as their father while they are growing up, you are not bound by that promise either. Of course I agree that you shouldn't make any promises like that in the first place—either to rob a house or to rob your kids."

"But the agreement they showed me doesn't say anything about giving babies away, or robbing them," said Bill. I took another book from my shelves, not a lawbook but one written by two "marriage counsellors," James H. Bossard and Eleanor S. Boll. It is one that in my opinion every young couple considering

a "mixed marriage" ought to read. It is called, *One Marriage, Two Faiths*. It was published just last year. It tells about the troubles of all sorts of people who married "out of their faith." It tells how, sometimes, they solved their problems. It also tells how, more often, the problems were never solved.

I HAD BOUGHT this book not because I needed this kind of advice but because it contains a copy of the standard Roman Catholic "antenuptial agreement." I read to Bill the promises that he was being asked to make: "that all the children, both boys and girls that may be born of this union, shall be educated solely in the faith of the Roman Catholic Church . . . and in case of dispute . . . the children shall be given to such guardians as to assure the faithful execution of this covenant and promise."

"As I understand it," I continued, "that means that every question of right and wrong that your boy raises—and he will raise a thousand—will have to be answered by you according to the faith of the McDonoughs, not according to the faith of the Johnsons. For instance, if little Billy asks you whether there is really only one true faith, you will have to answer that there is, and you will have to tell him that the true faith is the Roman Catholic faith, not your own. If you feel that you can't say this, but still want to keep your promise, you will just have to refuse to answer the child. But that will make things worse for you and for him.

"In effect, you are giving up the right to advise your own children according to your own ideas. If you disagree, you are supposed to turn the children over to 'guardians.' "

"I guess the priests don't feel as strongly about the rights of parents as you and I do," he said.

"To some extent you are wrong on that, too, Bill," I replied. "They feel more strongly about it than I do when they require Catholic parents to send their children to parochial schools. Then they say that personal control is a basic right, like freedom of speech, religion."

I showed him the official statement, which I had clipped from a newspaper, issued by the Roman Catholic bishops of the United States after their annual meeting in 1955: "Thus far, the right of the parent to educate the child has not been successfully challenged in any American court. The court agrees that this right is basic to the definition of freedom."

"That rule," I said, "should logically apply to Protestants as well as to Catholics. It should apply to you, Bill Johnson. You have certain 'inalienable rights' which means that you can't sell them or give them away. If someone gave you a million dollars to sign a contract that you would stop talking altogether, or that you would stop saying what you think, that person would be buying a worthless scrap of paper. The courts would treat your agreement as void. You can't give away your right of free speech.

"So, BILL, you can sign 99 antenuptial agreements, but they will all be scraps of paper. The courts won't enforce them. And you can't guarantee that you will live up to them. You can't 'give the baby away.' "

It was time for Bill to go back to his job. "You know, Jim," he said, "you haven't convinced me. But I do believe that Ann and I should settle this thing between us before we are married. We certainly won't let a 'scrap of paper' stand in our way. Did you say you would like to lend me that book of Bossard's for a few days?"

JUDAS

"Would you betray the Son of Man with a kiss?"

People keep trying to solve the dark mystery of how one of our Lord's own disciples could have been the one to betray him . . .

THEY HAVE HIM NOW. By the word and lips of Judas . . . by my word and lips they have him. The priests and the Romans fuss over the details of getting started, and in a little while they will murder him. They have him now . . . and because of me.

How could this have happened?

How did it ever happen?

I loved him so . . . so unbelievably much.

From the first moment I heard of him . . . Jesus from Nazareth . . . I knew somehow my destiny lay with him. The time was ripe; something *had* to happen. Anybody who was half-awake knew it. The tensions were big, like mountains moving. Something was going to be decided.

Choosing sides was not easy, not for lack of will, but because one couldn't tell which the sides were. But you could just feel the movement . . . all around. Into this and out of this he came . . . nobody knew from where exactly . . . and he was ready.

I loved him for his readiness! You could feel it in his being, in his poise, in

"Judas" is one of ten chapters in Edward W. Warner's collection of biblical episodes recently published under the title, "Relentless Strangers," by the Muhlenberg Press. Mr. Warner is on the editorial staff of "The Christian Century Pulpit."

his summons. He was deep and he was wide, and he was ready. The sense of starting out and yet arriving were so blended in him that it was like all time focused in an instant. How welcome was the contagion of his coming! He was himself an announcement. I knew it, and I loved him for it.

He seemed to have everything.

NEVER HAVE I seen anyone handle a crowd as he could. He was a gesture that caught the eye of everyone. A man who could speak and capture attention like that—what couldn't such a man do! How exhilarating it was to feel the power of it!

His wit! None of the other disciples appreciated as I did his clothing truth in the little stories . . . so harmless in appearance and so charged with meaning. And his skill in fencing with the Pharisees . . . such cleverness, such piercing cleverness.

A crisis would come. They would appear—smooth, confident, efficient—and he would drive them into awkward, stumbling, blundering silence. I learned to wait for these moments and to watch for the methods of clashing. How awesome was the confusion and collapse of those who came so proudly!

And his capacity to command health . . . that was about the best name I could think of. He had the ability to go inside a man quickly and wrestle with what was in him. Unexpected things happened. It was hard to tell in crowds just what took place. They didn't always happen . . . and sometimes they did.

In these moments the deep mysterious sicknesses of men were beaten, and from the ruin of lives emerged a new startling vitality. The puzzling wonders that he worked were a challenge just to understand, and to be within the circle of events that surrounded him was totally absorbing. To be anywhere else seemed utter emptiness.

WHEN HE SPOKE of love, it was almost impossible to believe that anyone could give to love so much moving strength, such decisive power to hurdle the walls between people and to pull together the fragments of division within them. No area of life was too distant nor any person cast out too far to be enveloped in the reality this man called love. Strong, it was—strong enough to suffer.

How exciting it was . . . how exhausting . . . how total were the demands inherent in moving and being with him. The long times of talking, the sense of sharing something important, the ecstatic swell of hope. Jesus, the Nazarene carpenter—ha! How I loved him for the duplicity of his pose—the Mighty One masked in the garb of a nobody! Sometimes I thought I was the only one who knew how strong he really was. I loved him.

HOW DID IT ever happen that I came so to hate him?

When did it start? Not just a few days ago; there was too much hatred up front by then. Was it when things started to go against him? Not just because of the trouble; that was only cause to pull us all tighter together. There was no real dimming of hope or loss in feeling of significance.

But there was one thing that may have been the beginning. He began to become more isolated, self-isolated. He spent long nights apart from the rest of us. None of the others seemed to mind at first. But then he began to talk in riddles to us, and confusion began to work. Anxiety crept in around the corners, and soon the disciples were debating such foolishness as who was the most impor-

tant among us. The awful sense of impending collapse began to take hold.

No one wanted him to come here to Jerusalem. Partly because none of us wanted to take the risk of coming, but partly because he had such an air of secrecy about his motives in coming. He made us feel that we were not capable of understanding, and that we were hurting him by being concerned about him.

I tried to talk to him, but he wouldn't listen. "This wasn't necessary," I said. "True, these others didn't understand, but I did . . ." He turned his back on me as he had done in little ways before by his preoccupation. I felt betrayed.

Everything we had understood seemed violated. Nothing mattered. My whole life had been left behind for this man, and now he turned away from me. He did not want us nor did he need us. It was all over.

IT WAS all over before we ever came to Jerusalem. He had either given up, or he couldn't do anything else, being what he was. He knew he would never come out of this place, and I knew it. The others couldn't seem to grasp this . . . that it was all over before we came.

The ride into the city was a farce. The fury in the temple was only a final irritant. It did not matter what way the end came. When the priests sought me out to help them finish it off, it was more as if I were giving a gift to him than to them. This is the way he wanted it! He came down here to have it this way! The verbal interplay at that last supper and the kiss that pointed him out—they were but the tragic necessities of a drama that had already been written and needed only players to speak its parts. It was done quickly, without missing a cue.

THEY HAVE HIM now . . . there. Such a mixture of murder and suicide. I am sick. Sometimes I think he was sick with loving people, but whatever . . . I am sick with the sickness I shall never get over. Not for playing a part, not even that such a drama should ever be written, but I am sick because I loved the playing more than the players . . .

because I mistook for conscious cleverness the natural timing of the innocent . . .

because I loved place and function more than being.

Just now when I saw him, surrounded by those playactors who do not know what they are doing, the play disintegrated, and I saw the innocence and the murder, and now I know. No matter that it had to be, it is wrong, wrong, wrong! It is right for the play, but it is wrong for Judas! For me!

Because I loved him so . . .

I really did!

O God!

✠

ONE OF MY NEIGHBORS, a woman, like Dorcas, "full of good works," has taken vigorous part in several drives to collect clothing for Korea. She reports that on several occasions women's coats have come in with all the buttons cut off. Evidently the big-hearted, generous givers thought the buttons were quite good and could be used again, so they took the scissors and went to work, the whole gift spoiled by a nasty snip. If, as Lowell tells us "the gift without the giver is bare," a coat without any buttons leaves the receiver very bare, too.—HALFORD E. LUCCOCK in *Living Without Gloves* (Oxford University Press)

JUDGMENT ON JESUS

Every man must reach a verdict regarding the Christ, and in judging him we pronounce judgment on ourselves

THERE WAS A MAN on whom was thrust, one grey morning long ago, the responsibility of being the judge of Jesus. This man was Pilate, the Roman governor in Judea.

Jesus had been arrested in Gethsemane by the temple guard, the servants of the high priest. He had been set before a midnight session of the Sanhedrin, supreme Jewish court, and adjudged guilty. Then these Jewish leaders called out Pilate, early in the morning, to pass on their sentence, and get this man out of the way before evening when their sacred festival of the passover would begin.

OPINIONS DIFFER as to what thoughts were in the mind of Pilate. Was he cruel, unwilling to provide simple justice for a shamelessly persecuted man? That can hardly be, because before the trial was over he took the trouble of leading the pathetic-looking Christ before the people, and appealing for their mercy. That speaks of sympathy.

Perhaps he was a spectator on the sidelines of life, a person who could withdraw a little and view the storm and stress of the world with a smile, and still do nothing about it. Wrongs and suffering may have registered on his mind, but why worry as long as it is someone else who suffers? Why raise cries to heaven in outrage over a little pain, when the world has so much of it?

THE QUESTION Pilate asked of Jesus was this: Art thou the King of the Jews? You might have asked that question with a smile, if you had not known Jesus but had only seen him standing there. He had already been in the hands of the soldiers whose hands were not very gentle. Something brutal is bound to go with swords and guns. The soldiers had been at their work of torturing him, and in the long

By G. ELSON RUFF

years of human history there is no record so pitifully disgraceful, so wretchedly wrong as that of this night and morning of the suffering of our Lord.

So he looked bedraggled and forlorn as he was thrust before Pilate. He was made to stand alone, before a man regal in his robes, comfortable and contented, a man used to an emperor's court. "He calls himself a king," said Pilate to himself.

But this was no prisoner who could be bullied and made ridiculous. Heap on him every indignity, shame him with the saddest insults, break his body with torment and tiredness. But do not hope to humble his soul. "My kingdom is not of this world," said Jesus.

HERE IS a picture so full of meaning, so loaded with power, that a million centuries cannot rob it of its luster. Here is the issue of life itself, the central question of man's existence.

Here are the visible and the invisible. Here is the power of earth, plain and evident, with ability to command and if necessary to execute. And here is the power of heaven, the depth of the soul's strength, that seems to stand sometimes neglected, despised, defeated, but which outlasts the oldest empire.

There is no necessary conflict between these powers. Christ quietly constructs his kingdom, and it does not contend against kings for a foot of the ground they call their own. It builds an invisible structure in men's souls, the towers and walls of its strength.

But how easily the power of the world can be urged to take up warfare against this secret, inner kingdom. It does it by claiming to be the supreme thing in life. If there is a suspicion of Christ usurping the power of Caesar, Christ must die. In your life the power of this world swaggers, saying, "I am most important in your respect. Above all, seek my comforts, pleasures, distinction and position and place. Waste no time on silly things of the soul. Improve your circumstances. Have a fine time. All will be well."

BETWEEN THE Christ and Caesar's governor there was this difference. One was a governor of earth, and one a governor from God.

The prisoner was accused of claiming to be the king of the Jews. Pilate would have liked to hear his story. No doubt he expected Jesus loudly to proclaim himself a king. Pilate often had cases like that to deal with. Men, filled with nationalistic passion, tried to stir up revolutionary movements hoping to secure independence for their country. Most of them were persons of little wisdom, with much feeling on the subject but few plans. They had to be dealt with harshly, although perhaps in pity. No doubt here was another.

But Jesus had answered differently. "My kingdom is not of this world." He pointed out quietly that if he were planning a revolt his followers would have fought for him in resisting arrest. That was clear to Pilate. The quiet bearing of Jesus, the assurance of his speech, and the logic of this point impressed him. He would like to inquire further. "Art thou, then, a king?"

Jesus, now understood somewhat by Pilate, making no boastful claim of earthly ambition, replied in more detail. "Thou sayest that I am a king." Yes, I am. "To this end am I come into the world, that I should bear witness unto the truth."

AND PILATE ASKED, "What is truth?"

It is not easy to catch the tone in which he asked the question. Was it inquiry?

He made no pause for an answer. Skepticism, more likely. "Truth, is there any such thing?"

Some say everything is relative, nothing exactly true. It seems like quite a modern idea, but it seems that Pilate thought it long ago. He didn't really care much. He hurried on. He was a man of some importance. His life was in a hurry. There wasn't time to go down very deep for truth.

Pilate should have taken time. He would have had his answer. This man before him had said one day, "I am the truth." We have our questions too. Who is God? we ask. We write down our theories, our theologies. They do not stand unchanged. We write of an eternal fact, but our answers are what we think here and now. However, such interpretations change.

BUT JESUS said, God is in me. What God is, is written in me. This is not a theory but a person. It is not a theology but a life. A theory must be often translated and a theology wears out in time. But a person like Jesus endures. He can have as much power for us as for men a thousand years ago, as much for us in America as for those in China.

What is truth? This man of Galilee has told. He illustrates the supreme height of human personality, reaching up to be obedient to God. He illustrates the personality of God. In him they became one. God reaches down and man takes hold. And they are one at last.

THERE WERE MANY Roman governors in the service of the Caesars in the days of the empire. To be a governor of Judea was no highly significant post. We have forgotten all the rest, or their names are in old record books. Except Pilate; we remember him. *Suffered under Pontius Pilate.* We repeat the words each week in every Christian church.

What is the verdict now? Pilate condemned our Lord. It was an incident, not worth much time. But, hastily, the judge condemned himself.

We judge ourselves when we judge Jesus. He is a king. Although there is nothing glorious in the things of the spirit as they appear to the world, although sneering questions may be asked if we stand for them instead of other things, their kingdom lives. Patient, seemingly defeated, eternally victorious is Christ.

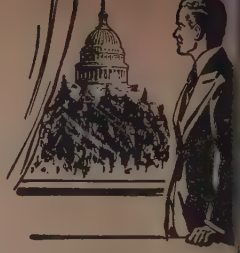
Unless we find the truth in him, our lives will be chaos, and in the end futility. The truth is that human nature comes from God, and finds no strength or happiness till it returns to him, until the stamp and mark of Christ is placed on it.

Everything depends on the verdict we give upon ourselves to God. On the edge of time, each living minute, we must be sure. Who chooses Christ is chosen of Christ, and becomes a child of God forever, now and eternally.

TODAY PEOPLE HAVE GROWN in one way more humane, but in another way more cruel. In only rare cases do we kill the prophets in these times. Instead they are smeared and slandered until their influence is weakened and they become powerless. It is important that people should learn not to be fooled by those who, for selfish reasons, malign the prophets.

—ROLLAND EMERSON WOLFE in *Men of Prophetic Fire* (Beacon)

Prayer for the Senators



Each session of the U.S. Senate is opened with a prayer—the shorter the better. But the prayers are not a mere gesture, a Lutheran pastor learned

By FREDERICK E. REISSIG

CAPITOL HILL is a mighty interesting place to spend a few hours or days. We Washingtonians do not get there often unless there is a very specific reason for going.

I would not have gone on Monday, Feb. 17, the coldest day in 22 years in the nation's capital (when the President urged government workers to stay at home and take a day of their annual leave) but I was asked by the chaplain of the Senate, Dr. Frederick Brown Harris—who was hospitalized—to have the prayer at the opening of the session of the Senate. In spite of the weather, I found the Capitol a busy place.

First, let me tell a little about the prayer. Prayers for the Senate and House are always written. One copy goes to those who are preparing the *Congressional Record;* the other you keep. The prayer is generally not much longer than a collect. Senate members prefer short prayers—the shorter the better, it seems.

The clergyman offering the prayer goes to the private chamber of the vice president, which is just to the rear of the rostrum, where the vice president, or an alternate presides over the Senate. On this day the vice president was out of the city. Senator Carl Hayden of Arizona, who has had 46 years in Congress, presided over the proceedings.

PROMPTLY AT TWELVE, the presiding officer and the chaplain for the day enter. The Senate is called to stand. The clergyman is introduced and then offers the prayer.

Some might say that this is a perfunctory matter and few take it seriously or even listen. But this is not my impression. Following the prayer the chairman shook hands with me and thanked me. Mr. Felton M. Johnson, secretary of the Senate, came up and did the same. When I came down from the rostrum, Senator Frank Carlson came from his seat and greeted me and said a word of thanks. Two other senators and one visitor did likewise. I had no such feeling of perfunctoriness as I have had at some banquets where the prayer seemed but a gesture.

Of course, as usual, there were few there for the opening session, but there were fewer later.

I was interested in the remark of Senator Hayden who asked me how "our minister" was, referring to the illness of Chaplain Harris. Since both the chaplain of the Senate, a Methodist, and the chaplain of the House, Dr. Bernard Braskamp, a Presbyterian, are retired from congregational ministry, they give considerable time to a pastoral ministry to congressmen and their families. After the prayer, I met Chaplain Braskamp as he walked about the halls greeting members

of Congress. The chaplains of the Senate and House have a wonderful privilege of ministering to an important segment of Washington life.

AFTER SPENDING some time in the Senate listening to some eight or ten Senators requesting that speeches or special articles in recent newspapers be "by unanimous consent" printed in the *Congressional Record*, I left for lunch in the Senate dining-room. This, too, is a fascinating place. There is a long table filled with the press. Mr. J. William Thies, a member of St. Luke's Lutheran Church, Silver Spring, and a valuable press man, was seated there. He accompanied Vice President Nixon on a world jaunt.

At another table Democratic leader of the Senate, Lyndon Johnson, with other senators, filled the table. Senator Curtice, a churchman, was there, having as his guest a district superintendent of the Methodist Church from the senator's home state. He stopped at my table to introduce his guest.

FREDERICK E. REISSIG
Executive Secretary, Washington Council of Churches, and a ULCA clergyman

After lunch I walked through that long tunnel which leads from the Capitol to the House Office Building. Senators have a trolley in the tunnel that leads to the Senate Office Building; the Representatives must walk a longer distance.

I SOON WAS one of a throng of people waiting to get into the hearing room where the now famous FCC hearing, conducted by the House Committee on Legislative Oversight, was about to begin its afternoon session. Numerous reporters and cameramen were there. For two hours I listened attentively to the queries put to Dr. Bernard Schwartz, the counsel for this House Committee, who was recently fired. The hearing room was packed.

Although from newspapers I got the impression that the hearings were caustic at times, I found them quite different. Chairman Oren Harris, and other mem-

Prayer on a Stormy Day at the Capitol

O Thou who art the Good Shepherd, our refuge and strength, the bread of life, the spring of living water, grant to each of us this day the faith that assures us that Thou art all of these, and more, to us.

To all who travel this day by land or sea or air, grant a safe journey. Be Thou the physician to all who wait for healing.

Shed Thy light upon our paths, lest we fumble, and stumble, and fall, and fail both Thee and others.

Through Him who is the way and the truth and the life. Amen.

bers of the committee, as well as Dr. Schwartz, never raised their voices. It seemed to me the proceedings were conducted in an objective, dignified manner.

One final observation. As one gets away from Washington one often hears that politics are rotten. Well, sometimes they are, but let me hasten to say that temptations are tremendous.

The pressures from vested interests on our political leaders are really great. The vast majority of our elected and appointed officers in Washington are honest and many are really dedicated Christians. I could name many. Those who yield to temptation, let it be said, are sooner or later discovered.

There are watchdogs at every turn in Washington—investigation committees or correspondents with noses for snooping. You cannot get away with wrong for long here.

DON'T BARGAIN WITH GOD

By J. R. BROKHOFF

A MOTHER once heard her boy praying. She said, "Son, don't bother to give God instructions; just report for duty."

The popular idea of prayer is to get God to do our bidding. Our prayers become demands. As children we say, "Give me this," or "Do that for me." We want God to get us a new job, or release us from trouble or safeguard us from danger.

If our prayers are not answered, we are much upset. We begin to doubt whether God hears prayers, and if he hears, whether he cares enough for us to answer our prayers. The fact is that God answers every prayer: either yes or no. Sometimes the "no" answer is more merciful than the "yes."

PRAYER AT ITS best is not seeking to make God's will conform to ours, but submitting our wills to God's. Studdert Kennedy once said, "Prayer is not an easy way of getting what we want, but the only way of becoming what God wants us to be."

Often we go to desperate lengths to get our own way with God. We are willing to bargain with God. Jacob tried this when he had to flee from home because of stealing his brother's blessing. One morning he prayed, "God if you will bless me and bring me back to my home again, I will tithe all that I have."

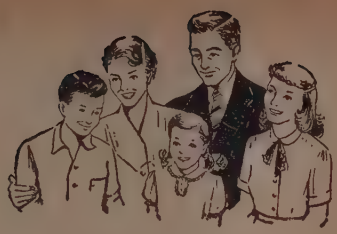
Today many still try to force God to do their will. One says, "Save my child, and I promise I will live right for the rest of my life." Another prays, "God, help me through this deal, and I will give $1,000 to my church."

GOD CANNOT DO our will if it runs counter to his. If our desires conform to his holy will, God is more than willing to answer our prayers.

If prayer is conforming to God's will, we must first learn what God's will is. Here is where true prayer enters. A man needs to ask in prayer what God's purpose is in any specific situation. What is God's will in the decision that must be made this week?

Having learned God's will through prayer, we then pray for strength and guidance in conforming to his will. This is by no means easy. To agree to do God's will, it cost Jesus the agony of a bloody sweat in Gethsemane.

We can agree to do God's will because his will is always good for us. Each prayer at its best says, "Not my will but thine be done."



FIVE MAKE A FAMILY:

AFTER ALL

SUSIE CAME home proudly. I could see it in her walk even before she called excitedly, "Mommy! Guess what? I'm the best in Weekday!"

"The best what?" I asked, putting aside the dress I'd been lengthening for her. She is getting taller all of a sudden and I have quite a time keeping her skirts the right length.

"THE best! We've been keeping score on promptness and having the lesson prepared and doing the notebook right and working on class projects. And I'm best in everything!"

"Susie! I'm so glad. I knew you liked going to Weekday School, and I'm so glad you do your best."

"But that's what's so funny. I don't even have to," she chortled. "Some of those kids are so dumb I look like a real brain."

"How long have you been keeping score? I don't remember your mentioning it."

"Since the play. Don't you know? I told you how awful some of them acted the week after. They wanted to start something new the very minute they came in. And when Miss Dawson said they'd have to learn some more out of the book first they crabbed and wouldn't co-operate."

"Seems to me I did hear you mention that. But I don't *think* I heard about the keeping score."

"Well, Miss Dawson got real mad. Said they were ungrateful. She didn't know why she bothered to teach them at all. She told them to settle down and no nonsense."

"Was that when she decided to keep score?"

"The kids didn't settle down. They kept acting worse and worse. They dropped their books and said to excuse them it was an accident. They threw pencils and said the one next to them pushed their hand. Boy! Did they have her going!"

"You say 'they' did these things? Why didn't you join in? Or did you?"

Susie grinned. "I knew she was a good friend of yours. I wouldn't treat a friend of yours that way. You'd hear about it."

"You mean after all the nice things she has done, you'd have joined in to make things uncomfortable if you hadn't thought I'd find out?"

"It didn't mean anything. It was just fun."

"Fun that is wrong isn't 'just fun,' Susie. Disrespect to teachers is wrong, whether it's fun or not."

"Well, anyhow, I didn't do it. So the next week she had worked out a chart, printed it up with all the things she expected us to do and she was going to keep score and send home reports the week before vacation. And I'm the best. See?" She held out the card.

I LOOKED IT OVER, but I couldn't feel any particular pleasure in this evidence of accomplishment. Yes, it was all there. Memory Work, Home preparation, Workbook and a lot of other things were listed. But I couldn't help thinking that

the most important learning had gone the wrong way. There was no place for noting growth in smugness, conceit, or "playing the angles."

Since I wasn't sure what I wanted to say to Susie at the moment, I asked a question. "What's this class project you did such good work on?"

"Our book of stories about Jesus we're making to give to Pastor Ittel for Easter —but don't tell him! It's a secret." Her eyes sparkled and she looked more like the child I want her to be than like the cocky little show-off of a few minutes before. "I made two of the pictures and wrote three of the stories. Everyone helped on it. The ones who don't like to draw or write made the cover with heavy cardboard and the neatest wall paper—all roses. Miss Dawson said roses would be appropriate because of some of the legends about Jesus." She looked at me inquiringly. "You know what a legend is?"

"You tell me. See if it's what I think it is."

"It's a story that people tell that isn't really so, but it seems O.K. because you think it could be so. Like the animals talking on Christmas night. It's not in the Bible. But when you think who Jesus was and what he was like, the story seems to fit. But you must be sure you know it's only a legend."

"I'm beginning to think you really have learned a lot." The tight little knot in my middle began to go away. "Shall I give you a kiss or a cookie?"

"The cookie will last longer. Are they in the jar?"

"Yes, but don't knock it off the shelf." I picked up my sewing wondering whether I am more of a worrier than other mothers. Does everyone worry as I do about each little sign of their children's regression from what they should be?

I'D BEEN ALL set to flare up at Alice Dawson's change of method. When the children gave the play, they had worked so hard and learned so much and had such a wonderful time, it seemed hard to imagine she'd give it up and go back to a silly set of checks and balances for everything. It certainly had been bad for Susie to be "the best." I wondered what it might have done to the child who was "the worst."

Still, who was I to sit at home and decide how a class should be handled? I wasn't there. I had only Susie's version of what happened and Susie's accounts are always highly colored by what she feels. Then too, the scoring must have been just an emergency measure. Apparently they went back, once order was established, to some more wholesome way of learning. There had been a real joy of shared discovery when Susie told me about the legends.

THE OBJECT of my thoughts stuck her head in the door at that moment. "The cookie was delicious. So were the other seven!"

"Susie! Those—"

"No, I didn't. Just teasing. Want me to go see whether Mawsons need anything from the store?"

"And get another there? O.K. Run along, but don't be a pest. If they're busy come right back."

I knew they didn't need anything. Claire went to the store herself this morning while I "Charlie sat" as he calls it. He's coming along very well but the doctor is making him act like an invalid for fear he'll start in full speed at the store. And while he is housebound and their children are away, it's good for them to have people in and out.

I was glad Susie volunteered. She is a nice child, after all.

LEADER IN LITURGICS

SHUFFLED INTO the calendar of the church's year—with its annual re-enactment of the life and ministry of Christ—are the saints' days. Here, wedged into seasons such as Epiphany, Lent, Easter, and Trinity are the commemorations of the first followers of the Saviour: Paul and Stephen, John and Peter, Thomas, and other disciples, not to mention the archangel Michael.

These "saints" were real people, men and women just like us. They had faults, shortcomings, temper tantrums. They also had courage.

BUT ISN'T THERE something wrong with a system which waits for a person to die before recognition is given him? I'm not suggesting that we pick out our present-day saints, hand them engraved certificates allowing them to add St. before their names, and mark a day for nice things to be said about them. The persons I feel who are worthy of such an honor would be the first to protest it.

This does not mean that we Christians, all of whom are saints—and sinners—ought not recognize the labors of our fellows and rejoice in their service to God.

I have such a person in mind and, because of two important events which may coincide on the very day, I choose to tell you about him.

The date is March 21, 1958. On that day Luther D. Reed will be eighty-five years old. And while he is observing his birthday in the company of many friends, thousands of copies of the new *Service Book and Hymnal* will be pouring into parishes all over the land. This, I am sure, will be the best birthday gift of all, for since 1945 Dr. Reed has led the work which will provide a new book for worship for more than four million Lutherans in North America.

IF YOU WERE to visit the campus of the seminary in Philadelphia, you'd soon see this vigorous man, traveling with lively step from building to building as he has for more than fifty years. He first came to the seminary in 1892. After ordination in 1895, graduate study in Germany and two parishes in western Pennsylvania, he returned to Mt. Airy as the director of the library in 1906. Five years later he was called as the professor of liturgics, church art and from 1939 to 1945 he served as the president of the seminary.

It was here that I first came to know this dignified Christian gentleman with the carefully trimmed white goatee. Always he insisted that as future pastors of the church we should act like gentlemen. His bristling remarks following a chapel service one day convinced us that he had definitely not appreciated the stunt of some still unknown seminarian who quietly hid every alarm clock on the campus in back of books in the stacks of the library. Alarms set off their deafening and persistent rattle at all hours of the day for almost a week afterward, but Dr. Reed was not amused.

THIS DOESN'T MEAN that he had no sense of humor. Once in a class on church music, he was late in arriving. Awaiting his coming some of us hurriedly threw together a few appropriate lines, set them to the Gregorian tone under consideration at the time, and held

an impromptu "choir practice." As he entered the room about fifteen minutes later, the entire class burst into song like monks in a monastery chapel:

"Doc-/tor/ Reed is com-ing/ la-/te/
to/oo/ class.
He should have been here fifteen/
min-/utes/ a/ go."

His eyes twinkled. Setting a pile of books on his desk he responded: "I'm glad to see that you've been working on this music, boys, but your pointing is off!"

Recently, at a meeting of the Consulting Committee of the Department of Worship, it appeared his spirit might have wandered off for a few moments. Eyes closed, head sunk on his white beard, he seemed oblivious to the discussion flying back and forth about him. Suddenly he sat upright. "Will you all speak a little louder please," he requested. "This amendment to my constitution" (pointing to his hearing aid) "isn't functioning properly."

IF ANY MAN in the Lutheran church deserves the title "Mr. Liturgy," it is Dr. Reed. As a parish pastor he led the effort which created the Lutheran Liturgical Association and the Church Music and Liturgical Art Society, serving as the president of the first from 1896-1906 and of the second from 1907-1936. During this time he, together with Harry G. Archer of Philadelphia edited three volumes of church music which for the first time in English set Lutheran orders of worship to the traditional plainsong of the ancient church. These volumes *The Psalter and Canticles Pointed for Chanting,* 1897; *The Choral Service Book,* 1901; and *Season Vespers,* 1905, are, along with the *Memoirs of The Lutheran Liturgical Society,* still sought after by scholars who would know more of the worship life of the church.

In 1947 he published *The Lutheran Liturgy* which is accepted as the most thorough study on the subject in English. He has played a part in the preparation of almost every official order of worship used by our church in this century. He was the secretary for the commission which prepared the *Common Service Book* in 1917, and served as the chairman of the Common Service Book Committee from 1925 to 1952. With the former Federal Council of Churches and later with the National Council of the Churches of Christ in the U.S.A. he has served on almost every committee connected with worship and art.

I hope he will forgive this tribute from one of his many former students. I'm sure I speak the thoughts of the whole church in saying "Happy Birthday, Dr. Reed." —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Unfair?

QUESTION: I believe parents should treat all their children alike. They ought not to show partiality to any of them. My father and mother have always shown my younger brother more consideration than they have given me. He is always wanting something—and getting it.

If parents desire good will to prevail between two children shouldn't they treat them alike? How can a parent be clear before God while cheating a child out of his rights? I don't hold this against them,

but it's hard to understand, and it makes it hard for me to feel at ease with my brother.

REPLY: Parents ought to treat all children fairly. If all conditions are equal they should give equal treatment, as far as it can be done. Anything less than fair dealing tends strongly to arouse animosity, as in your case.

But it must be conceded that conditions may alter the situation. A child who is handicapped physically, mentally, or otherwise probably needs special consideration, and the other children should join in helping the one who has special needs.

When special favors are needed by a child, and are given, the matter should be fully explained to the others, and some compensatory kindness ought to be shown to the others if the special favors are very pronounced or prolonged. Parents, in general, ought to beware of the common tendency to show more favors to younger children.

These words are necessarily general, for it seems likely that many factors which you have not mentioned are involved in this case. It is practically impossible to give a fair and complete picture of a problem like this. Often a number of counseling sessions are needed to yield anything like a full and valid understanding of a difficulty.

What I have said applies mainly to younger children. When anyone has reached your age he should have sufficient maturity and poise to be objective about such a situation. After all, it is somewhat childish for a grown-up to make such a complaint. Instead of following the line of the "elder brother" in Jesus' parable you ought to ignore it, be more generous in spirit, and rise to the independence you should be practicing. You could talk it over with your parents and your brother, but you will prove yourself a "bigger" person if you do not. Try the Christian way.

In-laws

QUESTION: For all of our married life we have lived across from Will's family. But warm friendship has turned to ice and we are shut out from the doings of the rest of the family. My family lives out of the state, so we have drawn closer to our friends. Will is quite upset about the situation, wondering why we are shut out. We try to keep the children away, but with other grandchildren around it is hard to explain. I guess we have hurt their feelings as they have hurt ours. Shall we continue to ignore them or make some approach to them?

REPLY: Some couples desire to be free from in-laws, but you want more association. Situations differ. But all problems must be approached in a Christian way.

If you wish to achieve closer association, one of you, preferably Will, ought to have a pleasant informal talk with his people and try to find out exactly what the trouble is. There is probably fault on both sides, as you have admitted. You need to discover what mistakes you have made, undo them, and avoid any repetition. And you have to find ways to let them know your attitude and try to win their good will. To continue ignoring the unpleasantness will yield no improvement.

If both sides want friendly relations, it will be easy to start them. If only one side desires them, the other group must be won. That may be easy or difficult, or perhaps even impossible. But don't give up too easily.

a guide to bible study

You need a special dictionary to help understand the Bible when you read the King James Version. Words have changed in meaning

By LUTHER A. WEIGLE

The meanings of "persuade"

THE WORD "persuade" now implies success. We speak of persuading a man only if our arguments and pleas prevail upon him to accept the judgment or make the decision to which we urge him.

But this is not necessarily so in the King James Version of the Bible. In Acts 19:8-9 we read of Paul's "disputing and persuading" at Corinth, with the result that some "were hardened, and believed not, but spake evil of that way." In Acts 28:23 we are told that at Rome "there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus." But the next verse records that some believed and some did not. The Revised Standard Version uses the terms "arguing and pleading" in the account of his work at Corinth, and it uses "trying to convince them" in the account of the day at Rome.

ON THE OTHER HAND, "persuade" is used in its full sense in such passages as Matthew 27:20; Acts 14:19 and 19:26. And "I am persuaded" is hardly strong enough in most contexts where the passive form of the Greek verb appears. The Revised Standard version of Romans 8: 38-39 reads: "For I am sure that neither death, nor life . . . nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus . . ."

Note also "be convinced" (Luke 17: 31); "are convinced" (Luke 20:6); "fully convinced" (Romans 4:21; 14:5); "I am sure" (2 Timothy 1:5, 12); "we feel sure" (Hebrews 6:9).

In the Old Testament, the word "persuade" usually has a bad sense, being used as the equivalent of entice, mislead, or deceive. Compare 1 Kings 22:20, 21, 22 where KJ uses "persuade" for the same Hebrew verb which it translates "entice" in 2 Chronicles 18:19, 20, 21.

"Quick" and "lively"

THE ADVERB "quickly" is used in all the English versions of the Bible, and causes no trouble. It translates Hebrew and Greek words which mean "speedily," "in haste," or "soon."

But the adjective "quick" in the King James Version translates entirely different words, and always means "alive" or "living." It is not retained by the revised versions. In these "the quick and the dead" (Acts 10:42; 2 Timothy 4:1; 1 Peter 4:5) is replaced by "the living and the dead." In Hebrews 4:12, instead of "the word of God is quick, and powerful" we now read "the word of God is living and active."

The verb "quicken" appears 14 times in the Psalms and 11 times in the New Testament; it is replaced in the RSV by such terms as revive, give life, preserve life, make alive, life-giving.

The word "lively" means "vigorous" in the description of the Hebrew women by the midwives of Egypt (Exodus 1:19). Elsewhere it means "living." Moses received "living oracles" from God (Acts 7:38). Peter writes that "we have been born anew to a living hope through the resurrection of Jesus Christ from the dead," and exhorts his readers as sharers in that hope.

BOOKS

POSTGRADUATE KIERKEGAARD

Subjectivity and Paradox. A Study of Kierkegaard. By J. Heywood Thomas. Macmillan. 174 pages. $3.75.

This is not a book for beginners in the study of Kierkegaard. It presupposes a knowledge of his writings as well as some acquaintance with the literature about him and of the problems that have puzzled the scholars in their efforts to understand and interpret.

In an initial chapter Mr. Thomas sketches the historical situation to which Kierkegaard addressed himself. This is an excellent review of the philosophy of Hegel and the Hegelian theology taught by Professor Martensen, against which Kierkegaard's polemic is directed. This helps to put the following chapters into proper perspective.

Mr. Thomas examines what he considers the basic notions in this polemic, namely, "The Principle of Subjectivity" and "The Absolute Paradox." These both have a direct bearing on the intervening chapter, "The Existence of God." In this examination he attempts to employ the method of analysis developed by the Cambridge philosophers under the influence of Wittgenstein.

In the opinion of this reviewer this is the only proper service which the philosopher may render the theologian. This is not merely linguistic analysis, such as any grammarian might carry on, but it is a most painstaking attempt to get at the precise meaning—if any—of any given body of writings. By no means all the philosophers of this school would restrict the meaning of sentences to those verifiable by the method of the natural sciences. What has to be done is to distinguish what purpose the sentences are meant to serve. Mr. Thomas is to be commended for showing how Kierkegaard thought religious language is employed.

By means of his analysis Mr. Thomas comes to the conclusion that Kierkegaard has made clear the nature of affirmations of faith and has distinguished them from other assertions not made in faith. Affirmations of faith can only be made by those personally involved in them. This makes any so-called "proofs" of God's existence impossible and ridiculous. Nevertheless, that which is affirmed is not simply in the mind of the affirmer, nor is it just a matter of how he happens to feel. The affirmation is made with inward passion, but on the basis of an objective uncertainty. This objective uncertainty takes the form of the absolute paradox. It is to Mr. Thomas' credit that he is one of the few who allows that the absolute paradox does involve a logical contradiction, without, therefore, making Kierkegaard an irrationalist. The contradictory sentence in this case serves a religious purpose.

Kierkegaard's importance may then be summarized in the assertion that he has freed Christianity from its subservience to the philosophers who have meant to sit in judgment upon it with their reason. All who have an interest in Kierkegaard will profit from Mr. Thomas' analysis.

Philadelphia MARTIN J. HEINECKEN

LUTHERAN THEOLOGIANS

The Unity of the Church. A Symposium. Papers Presented to the Commissions on Theology and Liturgy of the Lutheran World Federation. Augustana Press. 167 pages. $3.

The Theological Department of LWF arranged lectures by teams of Lutheran theologians before and after the Minneapolis convention. Everyone was surprised at the common approach exhibited by men coming from Scandinavia, Germany, America, and the Far East. The volume recalls indirectly the fruitful discussions and stimulating papers that were heard at these meetings. The international galaxy of theologians includes Bishops Nygren and Giertz, Prof. Prenter and Rector Wislöf from Scandinavia, Professors Brunner and Kinder and Oberlandeskirchenrat Mahrenholz from Germany, Professors Heinecken and Kantonen, and

President Bergendorff from the U.S. Dr. Vilmos Vajta of the Department of Theology, LWF, is the editor.

As is inevitable in a volume of this sort, not all the contributions are equally stimulating. Some authors have sharpened old saws. Others have made new saws and cut across where no one had sawed before. An example of the latter and one of the most provocative articles in the collection is Dr. Mahrenholz' paper on "The Confessional and the Communion Service." He maintains that the present connection between confession and communion is ill conceived. Access to communion should be protected by a triple barrier, viz., the Little Ban on open sinners, Confirmation, and Self-examination. But the purpose of the confessional service should not be wholesale admission to the Lord's table. The early church held confession and communion separate. Confession was for the spiritually disturbed. This was also the viewpoint of Luther. We should therefore return to the practice of separate confessional services and at the same time give more opportunity for private confession.

ULRICH S. LEUPOLD

Waterloo, Ontario

SORROW IS NORMAL

Understanding Grief. By Edgar N. Jackson. Abingdon Press. 255 pages. $3.50.

Society has designated the minister as the person to deal with the needs of the bereaved. This book seeks to explore the dynamics of grief and to provide practical psychological insights for the minister and counselor in dealing with bereaved persons.

Grief is defined as "the emotion that is involved in the work of mourning, whereby a person seeks to disengage himself from the demanding relationship that has existed and to reinvest his emotional capital in new and productive directions for the health and welfare of his future life in society." It is a normal, healthy process that should not be delayed nor diverted.

Most grief situations are normal. The author carefully describes the way in which the majority of persons meet the crisis of death. It is important for the minister to understand the psychological processes of identification, substitution, guilt, and grief manifestation. The pastor's work does not end with the funeral, but he must help the bereaved accomplish the necessary adjustment to restore him to a right relationship with himself and others.

The abnormal grief situation is also carefully described. Here the state of grief becomes so overwhelming that one loses contact with reality. Many case histories taken directly from the parish ministry illustrate both the normal and abnormal reactions.

Among the most helpful aspects of this book are the suggestions to pastors as what not to do and not to say. Offering meaningless reassurance can hinder a person from facing his grief. The chapter on "Preparing People for Grief Situations" is especially pertinent. The year-round ministry of education, counseling, and preaching helps to condition a congregation for the event of bereavement.

One might wish to question some of the theological implications in this volume. This is a book on psychology, not theology. The implied definitions of death, guilt, resurrection, man, God, Christ might seem offensive to some. But "theological abstractions, in and of themselves, are seldom comforting." The pastor can take the important psychological insights that are offered here and use them in his own theological framework.

Hickory, N. C. MELVIN LANGE

AND SO FORTH

O Foolish Galatians! Who Has Bewitched You? By Thomas E. Mails. Cedar House (Minneapolis). 48 pages.

This highly original study book on Paul's Letter to the Galatians was prepared by a student at Luther Seminary in St. Paul, Minnesota. On 9 x 12 spiral-bound pages it includes the full text of the Epistle with commentary and explanation, a quantity of illustrations, questions, and space to write in what one discovers about Galatians in the course of the study. The drawings are extraordinarily good.

overseas

MISSIONARY WANTS TO STAY IN COMMUNIST-RULED CHINA

DENMARK: Copenhagen. Feb. 28.—In a letter to the Danish Missionary Society the 86-year-old Ellen Nielsen has stated that she wishes to stay in China until she —as she puts it—"sets out on the long journey."

Miss Ellen Nielsen is the only Danish missionary still in China. She has worked there since 1899 and for many years was the leader of the girls' school and women's training college in Takushan.

Before the Communists took over, she had obtained Chinese citizenship and has shared the changing fate and circumstances of the Chinese people. During the last few years she has been failing in health, but is still of sound mind. In numerous letters to friends in Denmark she tells about her own circumstances and those of her Chinese friends.

Evangelist Offended Moslems

An evangelist on the Danish mission field in the Sudan, Andawarus, has been sentenced to six months' imprisonment and a fine of 500 Danish crowns for having offended the Moslems by delivering a sermon on the words of Jesus: "No one cometh to the Father except by me." The evangelist maintains that he has not said anything hostile to the Moslem faith and has appealed his case to the Emir.

Three African pastors, Shall, Holma, and Simon and one of the oldest members of the church, Cornelius, were imprisoned at the same time as Andawarus. All were acquitted and have now sued the Kilba chief for attempting to slander their good names and for ill-treatment in prison.

In Danish mission circles the matter has aroused great attention and further developments are being closely watched. The U.N. Commission for the Rights of Minorities were visiting in the Sudan at the time of the incident and in Christian quarters it is hoped that their visit may contribute to a better safe-guarding of religious freedom and public security.

Prenter Favors National Church

There is still justification for continuing the Lutheran Church of Denmark as the national church, argues Prof. Regin Prenter in the Norwegian periodical *Kirke og Kultur*.

"I believe the national church still possesses great unused resources," he states. "But I believe its possibilities can be developed only under two conditions:

1) "That laymen accept the challenge for voluntary responsibilities and activity to a degree inspired by the example of the free churches.

2) "That we vigilantly and realistically assess the nation's voluntary reaction to the service of the national church so that we are prepared, when the day comes—not one day sooner, nor one day later—to relinquish the position and privileges of a national church.

"Keeping these two conditions in mind we may continue in the national church happy and with a good conscience, confidently believing that it stands a good chance of winning over, on a voluntary basis, the people who formerly had to be kept forcefully to the true faith by the power of an autocratic king.

"For the fact is that the national church we were given when the state church disappeared was a true free church of the nation—not so much a reality as a possibility, not so much a guarantee as a challenge, not so much a possession as an expectation. This is what it still is." —JOHS. LANGHOFF

Putting the Spotlight on Home Missions

WHO ARE THE FOUNDERS?

WHO ARE the charter members for a new United Lutheran congregation? — The answer to this frequently asked question varies according to location, the Board of American Missions says, but normally a large percentage of those received have been inactive and are being reclaimed by the church. About 60 per cent of new members belong to this group.

The board cited two examples to illustrate its point: In Albion, Mich., charter members were received by adult baptism (7), confirmation (13), profession of faith (36), and letter of transfer (16). The Tecumseh, Mich., mission listed 6 adult baptisms, 13 confirmations, 21 letters of transfer, and 16 restorations.

Neither of these communities are suburban in character, the board said, and there are no NLC congregations in the area. Transfers, therefore, did not come from nearby congregations: "More and more of our missions are being established in areas such as this."

In heavily churched Long Island, Prince of Peace mission in Brentwood reported that only seven of its 135 charter members came from nearby congregations. There were 45 receptions by renewal of faith, 35 by confirmation, and 32 by letter of transfer from distant ULC congregations.

The missionary character of development work is even more pronounced in western sections of the United States. In the Pacific Synod, where the number of congregations was doubled and the communing membership tripled in ten years, one pastor of a mission organized last year received 87 of his 125 communing members by adult baptism. Another developer reported that 60 per cent of the 200 children enrolled in Sunday school were not baptized, and that not one of the 200 adults interested in joining the mission has ever taught Sunday school.

An even more difficult job is that of Developer William A. Good who organized a mission in Farmington, N. M., where the discovery of nearby uranium, oil and gas fields has sparked an industrial boom of gigantic proportions. Population rose from 3,500 in 1950 to 23,000, is expected to reach 80,000 by 1970.

Trailer camps sprang up over night. Land is at a premium. Technical personnel moves in and out month by month. Potential members arrive in the area only to be transferred elsewhere after a short while.

Mission work under such unstable conditions is strenuous. But the mission has been formed and continues to gain ground.

The current economic recession may further affect the potential of mission areas, the board warned. Members will be lost as they go elsewhere to seek employment. Suburbs will not grow as fast as they did during the past ten years. Development work will be slower. There will be less demand for surveys on the part of synodical home mission

(Continued on page 46)

WHERE DO THEY MEET?

MISSIONS meet wherever they can find room—and sometimes the location is unusual. In Miami Beach it's a motel; in Clovis, Calif., a pumping station; a former meat market in Columbus, Ohio; and a former taproom in Sepulveda, Calif. It's a firehouse in Warrington, Pa.; and a supper club building in Milwaukee; an office building in Colorado Springs; and a kindergarten school in Little Rock, Ark. Old railroad cars are used in Buena Park, Calif.; a barn in Bethlehem, Pa.; a remodeled factory in Rockford, Ill.; a theater in Boynton Beach, Fla., and a funeral chapel in Gadsden, Ala. The "where" is not important, mission members say, just as long as there is a place and the people to fill it.

St. Mark's, Hagerstown, to Build Education Unit

By WILSON P. ARD

HAGERSTOWN — St. Mark's Church is ready to start construction on its new parish education building. The congregation has raised $123,000 in its campaign for building funds. The Rev. Edward P. Heinze is the pastor.

The new building will be located adjoining the church. It will contain church school facilities, accommodations for Boy Scouts and other church organizations, and a large multi-purpose meeting room.

Architect's drawing for educational building of St. Mark's
Unit will contain facilities for church school, auxiliaries

MARYLAND SYNOD's convention will be held May 26-29 in St. John's Church, Cumberland. Russell E. Fink is host pastor.

ANNUAL RETREAT for pastors' wives, a day of fellowship and special features, will be held April 24 at Gettysburg Seminary.

PRE-LENTEN RETREAT for pastors was held Feb. 10 at Evangelical Church, Frederick. Speakers were Dr. George R. Seltzer, of Philadelphia Seminary; Dr. Henry W. Snyder, of Washington, and the Rev. Herbert M. Payne, of Ellicott City.

Seminarians Receive Calls

CHRIST CHURCH, Hagerstown, has called Gettysburg Seminary Senior Ronald Fearer as pastor effective upon his graduation and ordination. Another seminary senior, William E. Ervin, accepted a call to the North Carroll parish and Donald C. Brake, son of Pastor and Mrs. Donald F. Brake, St. Peter's Church, Washington, accepted a call to the Union Bridge parish subject to their graduation in May.

ROBERT HUDDLE, a Gettysburg Seminary senior, became assistant at St. John's Church, Cumberland, on March 1. He is a son of Pastor and Mrs. William C. Huddle, of Williamsport, Pa.

Parish Changes Announced

DR. F. R. SEIBEL has resigned from the Silver Run parish to become pastor at Trinity (East) Church, Baltimore, effective April 1.

THE REV. EUGENE A. GARDNER, assistant pastor of Evangelical Church, Waynesboro, Pa., has resigned to serve as mission developer in the Woodlawn section of Baltimore.

The Rev. Carl J. Frederick, junior pastor at St. John's Church, Hagerstown, has accepted a call to Trinity Church, Harrisburg, Pa.

The Rev. Harold R. Stoudt, of Upperco parish, has resigned to accept a call to the East Berlin parish, Central Pennsylvania Synod.

MARYLAND . . .

Good Progress Reported On Synod Camp Campaign

BALTIMORE—Fund-raising efforts for the Maryland Synod camp are successful, Pastor Roland A. Ries and Robert E. Carter, co-chairmen of the fund-raising committee, report. Congregations in all parts of the synod are responding to the appeal.

Goal for the campaign is $200,000. It is hoped that all commitments can be secured by May 1. The camp will be developed on a 101-acre site near Doubs, Md.

THE SAVERNA PARK mission held its first service March 2 in the Earleigh Heights fire hall. Developer is the Rev. Donald F. Sause who began work in the area Jan. 1.

AN URBAN WORKSHOP was conducted March 8 at St. Mark's Church, Baltimore, in connection with a survey of two Baltimore areas completed under the direction of the Rev. Walter Kloetzli, Jr., secretary of urban church planning in the NLC's division of American missions, and Area Director Valentine Weissert.

On March 3, the "Urban Church" was topic for a meeting of ULC pastors at Christ Church. Participants at a panel discussion were Dr. John L. Deaton, Pastors Manfred Manrodt and Paul H. Smith.

NEW JERSEY

Mission Tackles Building Project

By RALPH I. SHOCKEY

ADVENT CHURCH, Mt. Ephraim, laid the cornerstone for an $80,000 church recently. The service was conducted by Pastor Henry W. Kircher.

Construction was begun without financial assistance from the Board of American Missions although Advent is a mission congregation.

The congregation made a pledge to underwrite the cost of the building in order to expedite its construction. It is four times the size of the original structure.

SCHOOL PUPILS in River Edge have the opportunity of attending a "student devotional" service each morning in Grace Church, at 7:45 A.M.

The 25-minute Lenten service is conducted by the Rev. Paul W. Kapp who is assisted by other clergymen in the community. Students read the lessons.

"RACE RELATIONS" was the subject discussed by Dr. Harold Letts, at a meeting of eight ULCW groups which met in Grace Church, River Edge, March 7. He spoke of the problems facing the church and nation in the field of social relations.

THE REV. GEORGE R. KOEHLER, serving as part-time director of the Division of Chaplaincy Services of the Lutheran Welfare Association of New Jersey since 1954, will assume the position on a full-time basis in April.

Pastor Koehler completed chaplaincy training with the Council of Clinical Training, and is a former educational director and supervisor of clinical training at the New Jersey State Hospital, Greystone Park.

Cornerstone for Advent Church, Mt. Ephraim
Capacity of present unit will be quadrupled

Comfortably seated in her living room, Mrs. Klemeyer follows Pastor Niebanck's Sunday sermon

Church Makes a Home Call

RUTHERFORD, N. J.—Because Mrs. John Klemeyer couldn't go to church any more, the church came to her. The church is St. John's, in Rutherford. Mrs. Klemeyer is a member of the congregation. She rarely missed a service. Then, illness confined her to her home and made it impossible for her to come to church.

St. John's has a committee, led by its financial secretary, William Sichel, which cares for the needs of those unable to attend services. The committee discussed the matter with Pastor William H. Niebanck and with officials of Bell Telephone Co. The result is that Mrs. Klemeyer now has a direct line to St. John's Church which feeds the service right into a loudspeaker next to her armchair.

The church-to-home service is an experiment, Pastor Niebanck says, the first of this type of installation in New Jersey. It can be extended to other members of the church permanently confined to their homes.

Total cost for the installation of each unit will be approximately $75 and the rental for the wire service is $6 per month and mile. The equipment becomes property of the church after the initial purchase, and maintenance of the service will entail only the cost of the wire connection.

The plan is being financed by the Brotherhood of the congregation. A special fund has been created for the extension of the project.

Pastor Niebanck says he expects to have about five units in operation. These will be installed as soon as possible.

The Rutherford congregation, in the New Jersey Synod's northern conference, celebrated its 30th anniversary of organization in November, 1956. It has a membership of 955 baptized members. Communing membership is 439.

Pastor Niebanck, a native of Jersey City, has been serving the congregation since 1951. A graduate of Wagner College and Philadelphia Seminary, he was formerly pastor of congregations in Bellmore, N. Y., and Ridgefield and Cranford, N. J.

New Members to Join Board of Parish Education Staff

Ralph Hellerich, Sister Sophie Damme Are Latest Additions

PHILADELPHIA—Two more appointments to the staff of the Board of Parish Education were announced this month as Pastor Ralph R. Hellerich of St. John's Church, Woodbury, N. J., and Sister Sophie Damme, instructor of Christian education at the Baltimore Motherhouse, accepted calls to the board's headquarters in Germantown.

Pastor Hellerich, a native of Allentown, Pa., and graduate of Muhlenberg College and Philadelphia Seminary, was pastor of St. Timothy's Church, Fox Chase (Philadelphia), before assuming the pastorate at Woodbury in 1948. Congregational membership was doubled, Sunday school attendance quadrupled during the nine years he served St. John's Church.

A frequent contributor to church publications, Pastor Hellerich has already had experience in editing Board of Parish Education material. As editor of the board, a position he'll assume April 15, he will edit part of the Uniform Lessons material taking over some of the responsibilities of Editor Donald R. Pichaske who is giving half of his time to the work of the joint staff for Long-Range Programs. Pastor Hellerich will also edit the *Young Adult Idea Book,* a collection of program ideas for congregational groups. The first volume, incorporating 15 discussion themes and directions on how to use them, appeared recently under editorship of Dr. Gustav K. Wiencke.

Pastor Ralph R. Hellerich
Parish education material widens scope

Sister Sophie Damme
Field work program needs more leaders

SISTER SOPHIE DAMME joined the board as field secretary. A graduate of the Nebraska State Teachers College, she taught in a rural school before entering the Baltimore Deaconess School in 1943. She was consecrated in 1947, obtained a degree in religious education from New York University, worked at the Philadelphia Settlement House, and gave much time to the training of parish education leaders in the Maryland Synod.

In her new position, Sister Sophie will be actively engaged in the board's field work program planned as a three-year emphasis on leadership development for church schools. During the first three quarters of this year the program will focus on vacation church schools, concentrate on Sunday school material through the summer of 1959, and concern weekday church school material from fall 1959 to spring 1960. Synodical workshops have already been held in Ohio and, for the Central Pennsylvania Synod, in Lewistown, Pa.

The field work program is being conducted in close co-operation with synodical parish education committees and their directors. According to the board's executive secretary, Dr. S. White Rhyne, it is intended to introduce the board's material to a selected group of participants who will then conduct district workshops for church school superintendents and teachers.

Audio-Visual How-To

HOW TO select, evaluate, use, and produce audio-visual materials will be discussed and demonstrated at a two-week workshop geared to the needs of religious education at Syracuse University. Director, with Donald P. Ely, of the university's audio-visual center, is the Rev. George Ammon, secretary for audio-visual aids of the ULC Board of Parish Education. Date is July 21-Aug. 1.

FLORIDA

Heavy Spring Synod Schedule Lists Workshops, Conventions

By JOSEPH HUNTLEY

ORLANDO—This spring presents a busy schedule of synodical events. Following February's four lay evangelism schools, six workshops were scheduled in March to introduce the new *Service Book and Hymnal.* They were conducted by Hugh Alderman for all National Lutheran Council churches in the area.

In April, five vacation Bible school workshops will be held by three representatives of the Board of Parish Education.

The 30th annual Florida Synod convention will be held May 12-15 at St. Paul's Church, Clearwater. Evangelism teams of pastors and laymen will visit each congregation the same month.

The United Lutheran Church Men convention will be held June 7 at St. John's Church, Hollywood.

More Mission Fields Opened

THE CHURCH IN FLORIDA is growing. Three developers were called by the Board of American Missions in January to begin work in new Florida areas—Orlando (south), Sanford, and Anna Maria Island. These new fields make a total of ten now under development.

First service at the new Zion mission, being developed by Pastor Luther N. Schaeffer at Pompano Beach, was held on Jan. 26.

Attendance was 160 at the first service of Ascension mission, held Jan. 19 in the Boynton Theater, Boynton Beach. Pastor H. William Johnson is the developer.

GROUND WAS BROKEN for a $350,000 third unit (nave) at St. Peter's Church, Miami. The completely air-conditioned building will seat 950 persons.

Church Women to Meet

REGIONAL CONFERENCE meetings have been scheduled by the United Lutheran Church Women. The northern group will meet April 15 at Bethlehem Church, Lake City; central, April 23 at Good Shepherd Church, Tampa, and southern, April 24 at Advent Church, Miami Shores.

REDEEMER CHURCH, Fort Myers, the synod's newest congregation, called Mission Developer Daniel L. Bergstresser to become the first regular pastor, effective March 1.

ST. JOHN'S CHURCH, Orlando, has organized a weekday school for grades 5 to 9.

FIRST UNITED CHURCH, West Palm Beach, oversubscribed its $110,000 fund drive and began plans for a new building.

Lutheran Enrollment in Church-Related Colleges Rises

LUTHERANS are taking increasing advantage of educational facilities provided by their churches, the National Lutheran Educational Conference reported last month. The agency's executive secretary, Dr. Gould Wickey, announced that the percentage of Lutherans enrolled in Lutheran colleges had risen from 65 in 1956-57 to 66.25 this year. Total for all Lutheran senior colleges was 28,612. Seminaries had 3,020 regular students, 324 post-graduates enrolled.

Overall total, including junior colleges and high schools, was 47,740—a 4.9 per cent increase over the previous academic year.

Among students of other denominations enrolled in Lutheran schools, Methodists led with 1,938, followed by Presbyterians. Roman Catholics were in third place with 1,366.

Valparaiso University (Missouri Synod) had the highest student enrollment (2,687), followed by Wittenberg College (2,108), and Wagner College—both of the United Lutheran Church.

Schools Plan for Future

UNITED Lutheran colleges announced plans to improve both their facilities and programs. In California, the first major grant to the Lutheran college to be built in Conejo Valley was reported. Lutheran Brotherhood insurance society announced a $25,000 gift to the California Lutheran Educational Foundation. Payments will be distributed over a five-year period.

CARTHAGE is planning to extend its liberal arts program in 1959. Two new degrees—bachelor of science in home economics and bachelor of science in physical education—will be added to the three offered under the present program. Needs of the "superior student" may be given special attention in an experimental honors curriculum now under study. The program would encourage outstanding students to engage in independent study projects "to achieve concentration and depth in a special field of learning."

Hartwick Trains for Social Work

HARTWICK scheduled a course in social work among migrants in New York State for both summer sessions. Major emphasis is on field work in migrant camps, counseling with young people and adults among the workers.

The school is seeking gifts for two construction projects—the first unit of a new science building and an enlargement of a women's dormitory.

MUHLENBERG received a $5,000 Atomic Energy Commission grant which will be used to purchase additional equipment for the course in atomic physics. The course, designed as part of Muhlenberg's training in physics majors, is open to pre-medical students and students in chemistry or biology.

Newberry Studies Potential

NEWBERRY has engaged a firm of college consultants to make a comprehensive survey of the school's potential. The study will include the physical plant, student population trends, building programs, administrative structure and organization, potential giving of the constituency and curricula.

THIEL COLLEGE broke ground for a new science hall and dedicated a recently completed women's dormitory last month. The science hall will be the first of a number of buildings planned under the school's new 20-year development plan. The three-story building is scheduled for completion in September, 1959.

Waterloo Considers Move

WATERLOO COLLEGE is considering relocation plans. The board recommended the

move to a 200-acre tract not far from the present campus that would provide sufficient space for both the arts college and the associate faculties (science and engineering). Enrollment for the combined schools is estimated to rise to 3,700 by 1965.

WITTENBERG'S Hamma Divinity School students will be encouraged to pursue independent studies in their senior year, Wittenberg College President Clarence C. Stoughton announced recently. The new curriculum, which went into effect during the current semester, stresses "graduate type, independent research" for superior students. Seminary seniors will be able to devote half their time "to self-initiated studies in a particular field, such as systematic theology."

Another phase of Hamma's revised curriculum is the interchange permitted between Hamma and Wittenberg courses. College students are allowed to take seminary courses, Hamma seminarians receive credit for taking certain college courses.

People on Campus

CENTRAL SEMINARY'S new permanent faculty member will be Dr. Wilhelm C. Linss, German-born former professor of Gustavus Adolphus College in St. Peter, Minn., and currently guest professor of New Testament at Central.

LUTHER COLLEGE (ELC) at Decorah, Iowa, announces that Dr. Willem J. Kooiman, Dutch authority on church history, will join Dr. Theodore Tappert of Philadelphia Seminary, and Dr. Lowell C. Green, ALC pastor, in presenting the 1958 Martin Luther Lectures, Sept. 28-Oct. 1. Theme is the "Mature Luther."

MUHLENBERG'S dean of women, Heimtraut Dietrich, resigned effective Aug. 31. She assumed her current position in February, 1957, and played a major role in introducing co-education to Muhlenberg last fall. Miss Dietrich was dean of women at Wagner College before coming to Allentown, Pa.

SUSQUEHANNA UNIVERSITY announced that its president, Dr. G. Morris Smith, had presented his request for retirement effective next August but consented to extend his service to the school until the summer of 1959. Susquehanna's Centennial Appeal currently conducted by the Central Pennsylvania Synod will not be completed until May of next year.

UNIVERSITY OF CINCINNATI'S president, Dr. Walter C. Langsam, a United Lutheran and former president of Gettysburg and Wagner colleges, won the Freedom Foundation's 1957 George Washington honor medal for a public address delivered on Flag Day last year. The noted educator was also appointed to the Commission on Academic Freedom of the Association of American Colleges.

NEW YORK

Long Island Congregations Expand Building Facilities

By LEONARD R. KLEMANN

NEW YORK CITY—Three congregations in the Long Island Conference of the New York Synod are currently engaged in major building projects. St. John's Church, Merrick, laid the cornerstone for a new church on March 9. Synod President Paul Kirsch preached.

St. Luke's Church, Farmingdale, broke ground for a $150,000 parish education building on Feb. 23. Conference President Charles D. Trexler was the speaker.

Grace Church, Forest Hills, is in the midst of a $225,000 construction project and has just purchased a $35,000 split-level home opposite the building site which will serve as parsonage. Erection of a new parsonage had been planned for a later date. The congregation received a $98,500 bequest recently.

RESURRECTION CHURCH, St. Albans, an inter-racial congregation supported by the Board of American Missions and the synod, has called the Rev. John Parkinson as assistant pastor. Pastor Parkinson, a Negro from British Guiana, is a graduate of Lincoln University and Philadelphia Seminary.

NEW ENGLAND

Bridgeport Area Lutherans Plan Joint Leaders' Course

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—Lutheran churches of three affiliations in the Bridgeport area are combining to conduct a course in leadership training. Representatives of Augustana, American Evangelical and United Lutheran churches will meet in sessions on Monday evenings from April 14 to May 5.

Last Feb. 3, 140 men from AELC, Augustana, ULCA and Missouri churches in this area met in Grace Church, Stratford, for devotions, study and fellowship. Dr. Paul C. White, New York and New England Synod secretary, gave a lecture on South America mission work.

Conference Convention April 21

SPRING CONVENTION of the New England Conference will be held April 21 at First Church, Southington.

The conference Brotherhood will meet April 27. The Brotherhood held its monthly pilgrimage in First English Church, Bridgeport, on March 18. Proposed changes to the constitution were discussed.

The spring inspirational meeting of the United Lutheran Church Women of the conference will be held April 20 at Grace Church.

Dr. Kirsch Ordains Pastor

THE REV. EDMUND J. MOECKEL was ordained by Synod President Paul A. Kirsch at Immanuel Church, Naugatuck, Conn., Feb. 9. Assisting in the service were Pastor Howard Rogers, and the former pastor of the congregation, Theodore A. Schrader.

Pastor Moeckel is a son of Immanuel congregation. He completed his work at Hamma Divinity School in January. He has accepted a call to Concordia Church, Buffalo, New York.

ST. PAUL'S CHURCH, Middletown, has ordered a new pipe organ from Germany. Delivery is expected in six months. The 20-rank instrument will cost $12,300.

CAMP MAHETU, the synodical summer camp for girls at Bear Mountain, N. Y., will again be directed by Miss Nancy Gotwalt, a member of First English Church, Bridgeport. Four new cabins have been erected.

THE REV. ROBERT O. FLECHTNER has resigned from Zion Church, Bristol, and accepted a call to St. Paul's Church, Rensselaer, N. Y.

PENNSYLVANIA-DELAWARE

Wilmington Mission Moves To Air Force Base Chapel

By CARL W. WEBER

WILMINGTON, DEL.—Organization date is coming close for Hope mission in south Wilmington. The service is set for Palm Sunday. The Pennsylvania Ministerium's executive secretary of the board of home missions, Dr. Roy L. Winters, and the director of home missions, Pastor Orval C. Hartman, will participate.

Development of the mission in the Wilmington suburb was begun last September by the Rev. Howard W. Weidemoyer, former pastor of St. Luke's Church in Philadelphia. Services were held in a lodge hall.

Now the mission has rented the former Air Force base chapel at New Castle County Airport on a one-year lease. The chapel, stripped of its lights, rugs, organ and fixtures, was occupied by the mission ahead of the scheduled date because the February snowfalls had made the lodge hall inaccessible.

Chairs and piano were missing at the first service on Ash Wednesday. People brought their own chairs, hymns were sung a cappella, responses were read. Candles and table lamps provided the light.

Pre-Confirmation Rally Held

PASTOR WILLIAM O. MOYER of Holy Communion Church, Philadelphia, was speaker

(Continued on page 44)

Good Will Finds a Way

WEEKDAY SERVICES during Lent were a problem for Good Shepherd Church in Wilmington. Good Shepherd is a five-month-old mission and meets in a public school. But Delaware's attorney general ruled recently that it was illegal to use public schools for religious services and although Good Shepherd obtained permission to continue meeting in the school on Sunday morning pending completion of its house chapel now under construction, the use of the auditorium for Wednesday night services was out of the question.

It took imagination and the enthusiasm of the young congregation to solve the problem. Members offered their homes as meeting places, and since none was big enough to hold the entire congregation, five homes were selected to distribute the members.

All services start at 8 P.M. Pastor Samuel L. Besecker is present at one of them to preach and conduct a subsequent discussion on the "family nature" of the church. The other services are being conducted by designated members of the church council.

During Holy Week, Communion services will be held one at a time in each of the homes by the pastor.

The plan, Pastor Besecker reports, is working well. Over 50 per cent of the membership attend the services. Combined attendance on Feb. 26 was 78—out of a confirmed membership of 135. Hostesses telephone their neighbors to invite them.

Lay participation in conducting the services and the informal setting have deepened the members' feeling of "belonging" and offered new opportunities for personal witnessing to their faith.

Candles, a Bible, an offering basket on the living-room table set the tone for devotions

A small group, close to the piano, is led in the opening hymn by the lay reader, one of the selected church council members

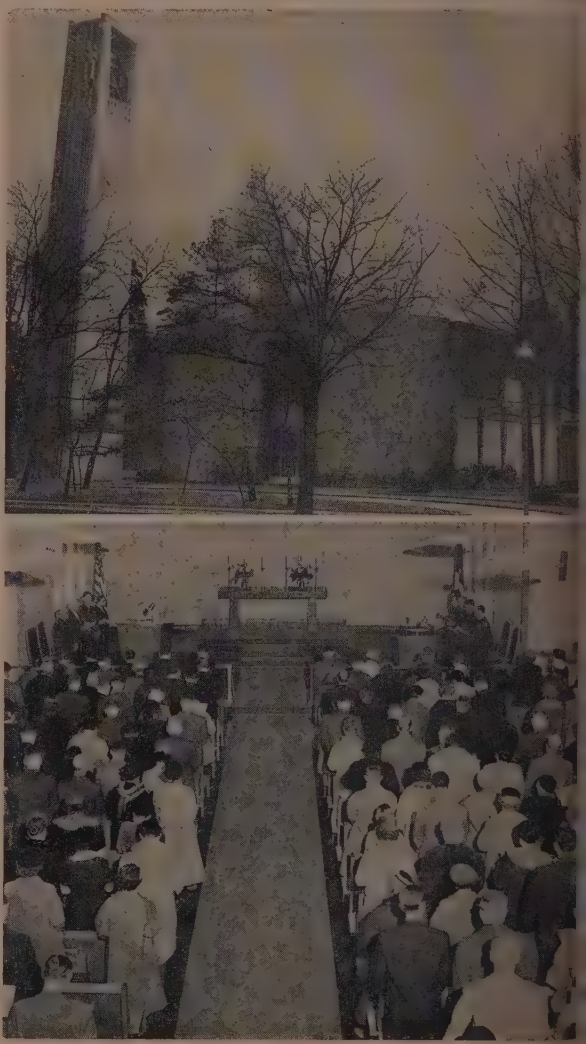
Lutheran Chaplain Receives Keys

It was a packed congregation that assembled for the dedication service of the Berlin American Community Chapel late last year—and Lutherans were much in evidence among the participants. Receiving the key to the impressive modern building was Lt. Col. Gomer S. Rees, a United Lutheran minister who is command chaplain in Berlin. The dedicatory address was given by the chief of the Chaplain Division of the U.S. Army in Europe, Dr. Harold H. Schulz of the American Lutheran Church.

The chapel is interdenominational, for use of Protestants, Roman Catholics, and Jews. A Lutheran communion service is scheduled for the first Sunday morning of every month. Capacity of the nave is 450.

The new chapel has already proven a focal point of fellowship for American and German Lutherans. German pastors and professional men are frequent guests. Dr. L. M. Stavig of Augustana Lutheran College was a recent preacher in the chapel.

Chaplain Rees, a native Philadelphian, is a graduate of Muhlenberg College and Philadelphia Seminary, served Redeemer Church in Allentown from 1926 to 1940, has been an army chaplain since then, serving in the United States, the Pacific area and Europe. He became chief chaplain in Berlin last year.



American Community Chapel (above) in west Berlin is meeting place for many Protestant visitors to former German capital

Isaiah Scroll from Dead Sea Cave—one of many ancient manuscripts pictured in full color in Volume 12.

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PENNSYLVANIA . . .

(Continued from page 40)

at the pre-confirmation rally held for congregations of Delaware County and Wilmington at Immanuel Church, Norwood, March 16.

THE REV. DONALD F. MEASE was installed as associate pastor of Zion Church, Wilmington, on March 2. The service was conducted, by authority of the president of the Ministerium of Pennsylvania, by Zion's pastor, the Rev. Robert E. Neumeyer.

AN ASSISTANT to the pastor was installed at St. Paul's Church, Ardmore. The assistant, Elton P. Richards, Jr., is a Philadelphia Seminary student due to graduate next year. He will serve the congregation on weekends during the school term and full-time during summer vacation.

Church School Workers Meet

LUTHERAN CHURCH school workers will hold a conference at Mitten Hall, Temple University, April 12. Speaker for the 30th annual conference of this kind will be Dr. Edmund A. Steimle of Philadelphia Seminary.

ILLINOIS

Chicago Council Approves Purchase of Camp Grounds

By JOHN E. COOPERRIDER

CHICAGO — Chicago Lutherans approved last month plans to purchase Long Lake Bible Conference grounds for the nominal sum of $7,000. The Lutheran Council of Greater Chicago took the action in an effort to help congregations in the area expand their camping programs.

The council sponsored a three-week family camping program on the grounds last year as an experiment before deciding on the purchase.

Long Lake Camp was a pioneer in church camping in the midwest. Most present Lutheran church camping programs had their origins there. It was owned by the Rev. Orlando Ingvolstad, a retired ELC pastor who with his brother, developed the camp in the early 1920s.

The camp consists of a chapel, central hospice and administration building, kitchen and dining hall, commissary, seven large cottages housing from 18 to 30 persons, an athletic field, and approximately six acres of land along the shore of Long Lake, part of the chain of lakes in northeastern Illinois.

The Illinois Synod camping program had its start at this camp. For a period of 2½ years, it rented the facilities until Alpine Lutheran Camp was purchased two years ago.

The Lutheran Council hopes to supplement the camping programs of its various member churches and to use the facilities for retreats and church meetings.

Arlington Heights Church to Build

OUR SAVIOUR'S CHURCH, Arlington Heights (the Rev. John P. Petersen, pastor), held groundbreaking services, Feb. 23, for a $207,000 building.

The one-story, red brick and field stone unit will include a multipurpose auditorium that will seat 270 for services and 200 for dining.

The structure will have educational rooms, offices, and kitchen. Recreational area and parking lot will adjoin the building.

The church is three years old, has 245 members, 190 enrolled in Sunday school. When a permanent church can be built, the building now under construction will become a parish hall.

Future plans call for a two-story educational building and off-street parking.

Ground Is Broken in Chicago For First ULC Home for Aged

GROUND was broken for the first ULC home for the aged and infirm on Illinois Synod territory on March 2. The $550,000 home will be erected in Park Ridge Manor, close to the new Lutheran General Hospital.

(Continued on page 46)

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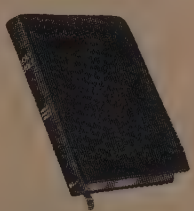

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ILLINOIS . . .

(Continued from page 44)

Speaker for the groundbreaking service was Dr. Armin G. Weng, president of Chicago Seminary.

Facilities will accommodate 51 residents. Admission is open to infirm and ambulatory guests. Priority is given members of ULC congregations in the area.

The building will be a one-story construction, semi-circular, with three separate bays containing the living quarters of the residents. The curved section will contain administrative offices, chapel, dining room, kitchen, medical and occupational therapy services. Plan is to achieve the maximum of intimate home-like surroundings.

The United Lutheran Social Mission Society has announced that resident costs will be based on a monthly rate. Residents will be assured of care, even after their resources are exhausted, by applying for old age aid.

WHO ARE THE FOUNDERS?

(Continued from page 32)

But while this is a period of transition (home building in the 1960s is estimated at an annual rate of one and a half million) it can be used to consolidate the gains made in recent years and to plan for further action. Said the board in a reminder to synodical home mission committees: "This is a time for long-range strategic planning to reach unchurched areas and to plant missions in areas where a Lutheran church is needed."

Synod to Discuss Social Action

SPECIAL FEATURE of this year's Illinois Synod convention (May 19-22 at Luther Memorial Church, Chicago) will be a panel discussion on Christian Social Responsibility based on the three-book series published last year by the United Lutheran Publication House.

Moderator will be the Rev. Alfred H. Stone, pastor of First Church, Decatur. Participants will include the Rev. Franklin Sherman, pastor of Advent Church, Chicago, and Dean Jerald C. Brauer and Prof. Joseph Sittler of the Federated Faculties of the University of Chicago. Each was a contributor to the volumes.

Other speakers at the synod meeting will include Dr. Carl V. Tambert, president of the Pacific Southwest Synod, ULC representative; Dr. Royal E. Lesher, president of the Texas-Louisiana Synod, who will speak at the ordination service, at which his son, William, will be ordained; and the Rev. Paul E. Erickson, secretary for parish education of the Illinois Synod, convention chaplain.

Schools Co-operate in Retreat

CHICAGO and Cook County high schools excused students from classes on Ash Wednesday to enable them to attend Lenten retreats. Parents had to give their written consent.

Lutherans of NLC congregations organized five retreats, young members of Missouri Synod churches held three others. Total

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Synod Convention Calendar

April 14-17
SOUTH CAROLINA: St. John's Church, Charleston

April 15-18
VIRGINIA: St. Mark's Church, Roanoke

April 22-25
GEORGIA-ALABAMA: Redeemer Church, Macon, Ga.

ILLINOIS . . .

attendance at the eight meetings was 1,100.

Theme for all retreats was personal, congregational, and family worship. Speakers introduced the topic. Discussion followed. Luncheon was served during the all-day meeting.

Response of teachers, parents and students was excellent. Expansion of the program for next year is being planned.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

AURAND, JOHN. From Pen-Mar parish. To Loysville parish.

DONAT, JOSEPH K. From Bellwood parish. To Geeseytown Church, Hollidaysburg.

GRONINGER, GEORGE R. From Pine Grove Mills parish. Retirement.

STOUDT, HAROLD R. From St. Paul's Church, Upperco, Md. To Trinity Church, East Berlin.

INDIANA

HARTER, NATHAN. From Grace Church, Conneaut, Ohio, supply pastor. To St. John's Church, Anderson.

NEW YORK AND NEW ENGLAND

FINK, J. RUSSELL. From First Church, Lyons, N. Y. To Zion Church, Rochester.

PITTSBURGH

MORRIS, FRANKLYN K. From First Church, Johnstown, Pa., assistant pastor. To Trinity Church, Bridgeport, Ohio.

SPIELMAN, JOHN B. To Unity Church, Manor, Pa.

WISE, BERNARD F. From Redeemer Church, Charleston, S. C. To Messiah Church, Homestead Park.

EEKS, THOMAS H. From Beth Eden parish, Newberry. To Pisgah and St. John's Churches, Lexington.

DECEASED

THE REV. KARL E. RODEMANN, , died Jan. 1 at Evansville, Ind.

A native of Germany, Pastor Rodemann me to America in 1911 and was ordained the Wartburg Synod.

He served congregations in Walsh, Ill.; ashington, Ill.; Hayesville, Ind., and mar, Ind., and retired in 1935.

Pastor Rodemann is survived by his wife, former Martha M. Buettner; three sons, hn, Cleveland; Carl, Springfield, Ill.; and ul, Racine, Wis.; two daughters, Mrs. V. Schnaidt, Bismark, N. D., and Mrs. omas Sines, Pontiac, Mich., and a brother, illiam, Knoxville, Tenn.

Funeral services were conducted at ansville by the Rev. Richard M. Langsle. Burial was at Oak Hill Cemetery.

DR. WILLIAM M. WEAVER, 85, pastor eritus of St. Luke's Church, Collingswood, J., died March 2 at Lakeland, N. J.

Dr. Weaver was a native of Birdsboro, ., and a graduate of Muhlenberg College d Philadelphia Seminary. He received doctor of theology degree from Temple iversity, Philadelphia, in 1933.

Before coming to St. Luke's, he served ngregations in New Germany, Lunenberg, d Halifax, Nova Scotia, and Ambridge, . He became pastor emeritus of St. Luke's 1946, after serving the congregation for years.

Surviving Dr. Weaver are his wife, the mer Bertha Arenberg; two sons, Francis d George; and two daughters, Mrs. Ruth schamp and Mrs. Amy Gillis.

Funeral services were conducted March 5 St. Luke's Church, West Collingswood, Pastor Richard Creadick and New Jersey od President Edwin H. Knudten.

nterment was at Lakeview Cemetery, nsauken, N. J.

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IN CONCLUSION

IF THERE WERE only one Lenten book I could read this year, or any year, I'd choose the book published in January, *At the Foot of the Cross* (Augsburg, 210 pages, $3). The publisher doesn't tell who wrote it, and says only that it is "by an imprisoned pastor behind the Iron Curtain." That might be in East Germany, or Czechoslovakia, or China.

There's nothing in the book about politics, and nothing specific about the author's own difficulties and suffering. But this book could have been written only by a man who has suffered terribly, and has found perfect peace in his Lord.

THE BOOK is put together in the usual style of Lenten meditations. It has chapters on each of the events from the last supper to the crucifixion. But it is not addressed to the reader. The author is speaking to his Lord. It is really like a long and wonderful prayer.

In the introduction the author says that "perhaps what has happened to me may be regarded by people as the bankruptcy and shame of my life. As for me, I bless you, my Lord, that you have placed me at the foot of your cross. Now I know that this is why I had to live . . . This is why, even now, I long to talk with you at the foot of your cross."

This man has lived his Christian faith in every heartbeat and hunger of his own life. He has tested for himself the problems of Peter, Judas, Pilate, and the others. This is no comfortably written book, which a gifted preacher could write in a quiet study. These words have been thought out in prison.

"I am living today, my Lord, among a people which has lost everything," the author writes. "I implore you, bring us a time when the possibility of starting all over again will open up for us. And then, help us mistaken Christians to follow the right order, the one prescribed by you. First the kingdom of God! First you, the King of Truth. Then we can calmly leave the rest to you."

EVEN IF THIS MAN does not live to see the day of new beginning, he has joy and peace. He closes the book in this way:

"I have often thanked you for the peace which you gave me here at the foot of the cross. This truly is a gift of joy. This is why I have hastened to tell so many people what great joy I feel on account of this peace.

"If anyone to whom I have spoken of this peace reads this book and sees how much struggle there is beneath every line, it may be he will ask in wonder: Is this the oft-spoken-about peace?

"It is . . .

"Some time ago I could have compared my life to water poured into a small basin. When the fire of trials was lighted underneath, it brought every single drop of my life to the boiling point, to restless agitation.

"Today my life is different. Entirely different. I am prompted to say this not through overconfidence, for the fact that everything is so entirely different, this also I have only your grace to thank for. Today I can compare my life to the waters of the great ocean. It is harrowed by the storms of the outer world and by anxious questions from within. Now and then they create a tornado. At such times the waves agitate the weak vessel of my thoughts.

"But out in the deep! In the deep—there is calm. Storms do not come near it. Peace is there. Your peace, my Lord.

"For this I give thanks both now and evermore."

—ELSON RUFF

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